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# Improvement Era

Vol. XX

OCTOBER, 1917

No. 12



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints  
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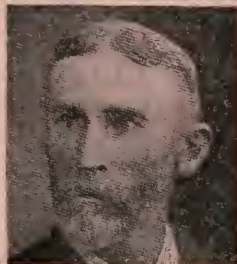


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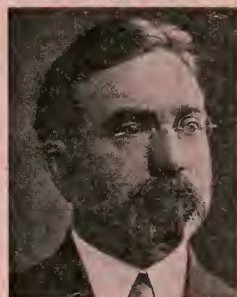
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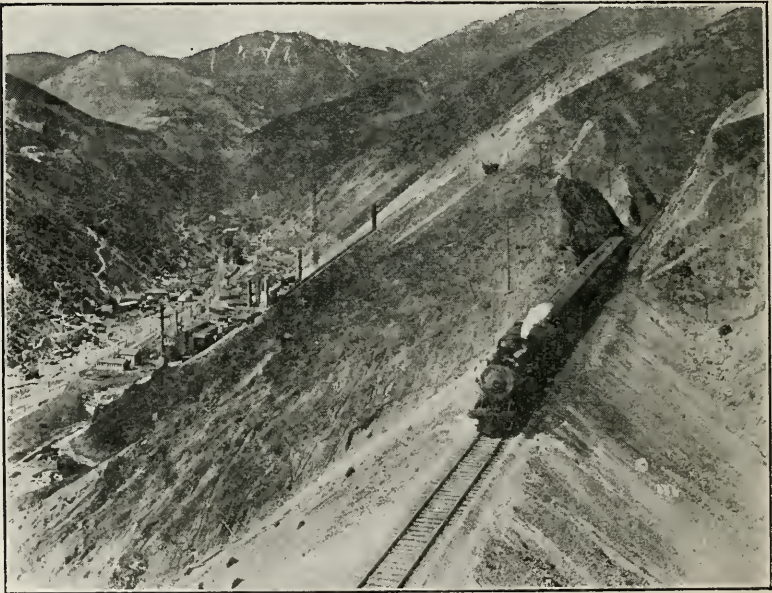
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## Sequoyah

The statue of Sequoyah was unveiled, in Statuary Hall, at the Capitol, Washington, D. C., June 6, 1917, by Miss Anawake Hastings, a Cherokee. The wonderful piece of art was conceived by Vinnie Ream Hoxie, and presented to the United States by the state of Oklahoma.

Sequoyah, a resident of that section of the country now known as Oklahoma, was an untutored, unlettered, non-English-speaking Indian, yet his genius invented "one of the greatest alphabets that the world has ever known, a phonetic alphabet with a character representing every sound in the tongue of his tribe. The genius of this primitive man gave to an uncivilized and benighted people the means of conveying thought by letters, which contributed so largely toward bringing them from beclouded ignorance and superstition. Within a remarkably short time after the official acceptance of his alphabet, almost every member of the tribe—man, woman, and child—was able to read and write." Sequoyah is entitled to rank as the ablest intelligence among the modern American Lamanites.

Senator Robert L. Owen, a man of the Cherokee tribe which produced the great Sequoyah, and one of the foremost senators of the United States, in an address at the unveiling, said: "Sequoyah had courage, generosity, perseverance, great industry, a wonderful intelligence, and, best of all, a strong desire to serve his fellow men. No man ever rendered a nobler or a better service to his people than did Sequoyah, who, out of a heaven-born genius, was able to invent a syllabic alphabet of eighty-six characters with which the Cherokee child might learn to read and write the Cherokee language within a day." The Cherokee nation established a printing press, had type made, and printed the news of the day, in the Phoenix and the Cherokee *National Advocate* with Sequoyah's letters. They printed the laws in this language, the Gospels, and the New Testament, and many other books useful and interesting to the Cherokee people who thus made rapid advance in knowledge and in civilization. "So great an intellectual accomplishment was this," further says the senator, "that Cannon Kingsley named the great red cedars of California which towered as high as 400 feet into the air and which were 25 feet through at the base, Sequoias, because they were typical of the greatest native North American Indian, \* \* \* who was distinguished by the chief of all virtues; an earnest desire to serve his fellow men." The statue, itself, is said to show nobility of pose, grace, strength, a firm, characteristic Cherokee face, all executed in the highest form of human art.





**STATUE OF SEQUOYAH**

*Photo by Clinedinst, Washington, D. C., from Underwood & Underwood, N. Y.*



# IMPROVEMENT ERA

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## The Charter of the Priesthood

*By William A. Hyde, President Pocatello Stake of Zion*

*Charter:* “(1) The act of a sovereign power incorporating an institution and specifying the purposes and privileges thereof. (2) A formal instrument by which a sovereign grants special rights or privileges to a person or people.”

Certain opponents of the Latter-day Saints have in the past professed to have had fears that the “Mormon” priesthood, or “hierarchy,” as they were pleased to term it, would, if left to the full development of their plans, seize upon the liberties of the nation. This charge formed, and I believe still forms, the basis of an extensive campaign against the “Mormon” people, but happily losing its force as the facts are becoming more generally known. To assist in allaying any such fears that may remain in the minds of the unenlightened, and with the further view of placing before the priesthood of the Church of Jesus Christ of Latter-day Saints some of the powers and limitations of their callings, this article is written. It is not intended as an exhaustive study of the question, so much as an introduction, merely, to the fundamentals of the subject, such as the length of a single article would permit.

Contending and maintaining that God’s authority to act for him is on the earth, and that it has been delegated to the Latter-day Saints, it is proper to ask: “Are there clearly defined articles which together may constitute a charter as in the definition at the head of this article?”

In this consideration, the word “priesthood” is always used with reference to that body of men who collectively form the executive, administrative and judicial departments of the Church of Christ, which organization was instituted by the Lord for the carrying out of his plans as outlined by the gospel. Furthermore, it will be well to keep in mind that this body of men is a relatively large proportion of the entire membership of

the Church, graded in authority from the Presidency, supreme in its rights, under the inspiration of the Lord, with reference to the Church, down to the immature men and boys who operate in the minor offices, each having well defined powers, with reference to, and in harmony with, the others.

In the preface to the Doctrine and Covenants, the modern scripture of the Latter-day Saints, the Lord made known that the commandments therein were given that his servants "might have power to lay the foundation of this Church, and to bring it forth, out of obscurity and out of darkness," and among other rights they were to have, was "the power given to seal both on earth and in heaven, the unbelieving and the rebellious \* \* \* unto the day when the wrath of God should be poured out upon the wicked without measure." Here are broad, general grants of authority that constitute a charter. All that has been done by the priesthood in this dispensation is comprised within this authority, and our object now is to analyze and reduce this general grant, to its elements or articles. Of this we may be certain as we proceed, that these elements are everlasting in their character, for we shall find that they were given to men in former dispensations. They were fundamental, because founded in truth, and essentially needful, and they will be found to constitute the life, and heart and power of the priesthood.

The priesthood is "without beginning of days, nor end of life" (Heb. 7:3). It was instituted before time, as marked by us, began. "It is after the order of the Son of God" (Doc. and Cov. 107). The Psalmist refers to the Savior as "a priest forever after the order of Melchizedek" (Psa. 110:4), and it is an interesting question, and pertinent to this subject, as to the connection the priesthood of our Lord had with his mission. The sinlessness of the Redeemer was a necessary attribute for his redemptive work, but power, also, was needed. Said he, referring to his body, "No man taketh it from me, but I lay it down of myself, I have power to lay it down and I have power to take it again. This commandment I have received of my Father." Purity, humility and power, were blended in the sacrifice of the Son of God, and power was not the least of these elements. Without omnipotence, the redemption of the world could not have been accomplished. An ancient writer has said (Heb. 2:17), "Wherefore in all things it behooved him to be like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. \* \* \* For in that he himself has suffered being tempted, he is able to succor them that are tempted." And again (Heb. 7):

"The Lord sware and will not repent, thou art a priest forever after the order of Melchizedek. By so much was Jesus made a surety of a better

testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for their own sins, and then for the people's: for this he did once, when he offered up himself."

The writer in drawing the distinction between priests of the Mosaic dispensation, with its carnal laws, and the priesthood of Christ, said (Heb. 9:11), "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The supreme accomplishment of the Redeemer, operating as the great High Priest for men, is an example of the object of the priesthood. It is intended to bring about the redemption of mankind from death, and also from the consequences of their own sinfulness. Its chief mission is to save and exalt.

In a world that is largely controlled by forces not in sympathy with the plans of the Almighty, and in which other agencies than those which are righteous freely operate, the priesthood has always found itself opposed in carrying out the purposes of its Divine Founder. The governments of this world, and the Kingdom of Heaven, are not conducted upon principles that entirely harmonize. The one is essentially carnal, selfish and worldly, while the other is spiritual. That the priesthood has not always been predominant and thus enabled to exercise to the fullest extent its saving principles and beneficent powers for the happiness of humanity, is due to the ebb and flow of the battle for the conquest of the earth, and its redemption or subjugation; and with the issue of authority arising between the forces engaged, the spiritual government has at various times been seen to stand apart from the civil authority, and a distinct line between them has been drawn. Such an issue came in the history of the Christ. Jewish teachings and traditions had invested the coming Messiah with omnipotent power. He was to rule with righteous sway and dominion, King of the Earth. On a certain occasion, while engaged in teaching, he faced a group of bitter antagonists who, by a question, drew the issue sharply and clearly, as to what rights he possessed or claimed with reference to the authority of Rome, and his wise answer: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" acquitted him before his enemies of any desire to usurp earthly or civil authority. Though the Son

of God, he came to do the will of the Father. In him exists inherently the power over life and death, which is the essence of Omnipotence, but he is now essentially a man, whose mission is to persuade and not to compel; to present to the world saving truths, but not to enforce them. It may be argued by some in defense of contrary practices, of which there are abundant examples in history, that the course of the Master was wise expediency, that in the action he was but exemplifying the injunction, "to be wise as serpents and harmless as doves," and that with Rome not to be reckoned with, his answer would have been one more compatible with his spiritual station—that, having the inherent right to rule, he would use that right with decision. Inconsistent as such an argument is, it would appear to have been the course of thought of a false priesthood, but it never can be the attitude of Christ's authorized servants. Christ came to prove the world. He came to offer it redemption from sin. He could, then, if he had desired, as at a later date, have brought to his assistance twelve legions of heavenly warriors to enforce his authority, but he was now putting into effect the principle of spiritual liberty for which he had contended in the heavens. (Doc. and Cov. 104:17; Pearl of Great Price). With him, one unarmed man, unconvinced in the issue of the soul's salvation, offered more resistance than a legion of Roman soldiers with swords and spears, for his is not a conquest of arms but of saving principles of righteousness. The strength of the Church does not lie in physical dominion, nor wholly in the acquisition of numbers, but in the perfection of its unity. As the Savior neared the end of his earthly mission, his heart's desire, and the ruling purposes of his life, were summed up and expressed in the simple request made of the Father, concerning his apostles and all those who were believers in his word, "That they may be one as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The Church has its bonds and restraints, they are not of a physical character. Its bonds are the ties of faith, the assurance in the heart of the rewards of the future; the knowledge that we are accepted of God, and the present happiness that comes from the approval of the Spirit. Our restraints are negative, rather than positive. We cannot compel, but we can deny. The priesthood "may seal up the unbelieving and the rebellious until the day when the wrath of God shall come upon them," but the sealing or judgment does not in any way interfere with the liberty of conscience of men, it is merely the recognition by the priesthood of the status of the individual whose decision as shown by his action has been that he prefers his own will to the will of a superior power. The severest punishment that the priesthood as the instrument of the Church



can inflict, is to sever the relations existing between the Church and the individual, cutting him off, not from the privileges of repentance, but from the rights his actual connection with the Church gave to him.

That there might be no mistaken opinion by the priesthood as to the sphere in which they might legally operate, the Lord in this day, has by revelation most clearly defined their limitations in the punishment and discipline of the members of the Church (Doc. and Cov. 42). He who breaks the law of the land shall be delivered up to the civil authority, and he who breaks the law of the Church is subject to the penalties that the Church may impose. We might continue and arrive at this conclusion, that the decision of the Church, when the law of the land also has been broken by the individual, should not be rendered in such a time or in such a way as to hamper or interfere with the procedure of the civil courts, and that no decision should be given by the Church courts attempting to decree land or its appurtenances, for these things are matters of civil record, and purely within the jurisdiction of civil authority. It may be readily seen that contrary action to this would precipitate issues between the church and the state, and this must not be, for we "must render unto Caesar the things that are Caesar's, and unto God the things that are God's."

An organized priesthood is an institution of God designed for his service in different ages and under very different conditions, it would be apparent that a charter of its rights and privileges must be very general and comprehensive in its terms. It must apply alike to the days of Abraham, to the Children of Israel, to the Church as organized under Christ's personal ministry, and to us in this day. We get a key to it in the Scripture: (II Peter 1:21) "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Savior declared that he "came to do the will of the Father," and that will no doubt was communicated from time to time. The apostles declared the Holy Ghost to be the fountain (John 16:13: I Cor. 2). It was the power by which Peter might seal on earth, and it should be sealed in heaven. This manner of God's dealing with his children in the past is proved to be of universal application by his statement in this day: "But notwithstanding those things which are written, it always has been given to the elders of my Church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit" (Doc. and Cov. 46:2). Further, the heart of the matter is found fully expressed in Doctrine and Covenants 68:4: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall

be the word of the Lord, shall the voice of the Lord, and the power of God unto salvation: behold this is the promise of the Lord to you, O ye my servants." Here is an authority and a privilege so vast as to be appalling. Here is given an unlimited spiritual right, far transcending any authority which men might confer. Here is the enabling clause in the charter of the priesthood. Reduced to its minimum of words it is, "to do all and no more than God would have us do." Here is a scope for man's activities, broad as the earth, boundless as the heavens, as all-embracing as the universe. By it, man may reach into every avenue of mortal existence, and standing at the boundary of the limits of his mortal powers he can clasp hands with infinitude. No freemen ever had greater liberty of action than these men in bonds. It is as if the feet were manacled in chains, and receiving the command to fly the bonds become Jupiter's wings, and we soar to the heavens. The spirit is not subject to the limitations of earth, and no man ever entered upon lofty enterprises with greater hope or assurance than he who embarks under the spirit of his priesthood in the service of the Master. Before him lies the world, to be persuaded, to be reformed, to be spiritually regenerated. Numerous guides for his activity are to be found in the written word, and, furthermore, it is his right in his calling to speak under the very influence that indited that written word, even the Holy Ghost, and this is to be the law within his rightful sphere. Herein is the highest form of initiative; and that initiative in the servants of the Lord is a virtue of high order may be known by the Scripture: (Doc. and Cov. 58:27) "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." There is work to do, gird up your loins! From your spiritual elevation, scan the field; "it is white and ready for the harvest," "thrust in your sickle and reap!" We emerge from the order of servants, in the sense of menials merely, and become co-partners. From the rich treasury of heaven, talents are placed in our hands, and we are commanded to invest. The narrow range of our vision is broadened and the opportunities of the earth and sky are ours.

In the midst of our exultation let us pause here, for it is easy to see that an ardent enthusiast, laying hold upon the promise merely of the possession of divine powers, might be made the captive of civil influences, and, degenerating into a fanatic, might become a shouter of empty and deceptive words. Man must contribute his portion in a co-partnership so potent. The priesthood must prepare themselves. They are to be the vehicle, the instrument. As such they must be efficient and polished. With the Church established and the avenues of ac-

tivity opened up, there is given to man the task to develop and apply the truths revealed by God; and to this task he must bring not only humility, desire and ambition, but intelligence and learning also, so the Lord has said (Doc. and Cov. 88:118):

“And as all have not faith, seek ye dilligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning by study, and also by faith.”

In God's plan of education, every possible avenue for error to creep into the Church is guarded. “Seek learning by study, and also by faith.” The ordinary sources of instruction, teachers and books, are not sufficient; there is to be a heavenly preceptor whose influence must direct our studies; so, hand in hand, the mental and spiritual walk together the path of progress, and the servant who wisely uses his time, emerges from this mortal school, well rounded in the things that are most useful and honorable.

In olden times, the Master said to his ministry, “Go ye into all the world and preach the gospel to every creature.” That commandment should be interpreted as conveying authority rather than mere permission. It was given only to the few. It is a great calling to deliver his “word.” That they might be qualified to do it acceptably, they must needs wait until the Comforter, the Holy Ghost, should come. They were to speak by a higher gift and influence than that of their own wisdom and learning, for the Holy Ghost, whose chief mission is to testify of the Christ, was to be their companion. The words of the ancient apostles, which have been a guide to the world for generations, are virile and strong today, because they were indicted by the Spirit of Truth. The mission of a teacher is a sacred, an authoritative one, not to be lightly assumed or superficially practiced. It has two great functions, to convert and to warn. Side by side in God's word run the injunction, “Repent ye,” and the warning, “come ye out of Babylon, lest ye partake of her sins and receive of her plagues.” He who goes from house to house with the humble testimony of Jesus, supplementing it with the warning message, while not so prominent before the world as he who delivers an eloquent sermon before the public, is yet performing a no less important part, for, his work being completed, he has brought out from Babylon those who are willing to listen or, “has sealed up the unbelieving and rebellious until the day of God's wrath.” It has been his right and his mission to prove the world.

There is perhaps nothing more clearly established by the scriptures than that men in ancient times performed acts that were in their nature mediatory between God and man. An



Abraham offered sacrifices, a Moses laid his hands upon men in conferring authority, a John the Baptist performed the act that washed away the sins of the repentant believer; to a Peter was given the right to "bind and seal," and these are all forms or ordinances that are the visible and concrete manifestations of the obedient spirit—the "outward sign" that is required of and executed for the humble believer.

So in this day, God has given to men the right to so officiate. The law of sacrifice being fulfilled in Christ, men are not required to observe it now in form and ceremony, but the priesthood has been instructed in other forms of ordinances and authorized to officiate in them. They are to bless, to baptize, to confirm by the laying on of hands. They are to seal on earth that it may be sealed in heaven. They are to ordain men to authority. All this and more for the living, and vicariously for those dead who have not had the earthly privilege of thus receiving spiritual blessings and making covenant with the Almighty in very act and deed.

A pre-requisite to the usefulness and to the high authority of the priesthood, so patent as scarcely to need mention, is that it shall be morally worthy to act. Inasmuch as the operations of the priesthood to be authoritative, must be under the direction of the Holy Ghost (I Peter 4), and inasmuch as the Holy Ghost will not dwell in unclean tabernacles, it follows that a sinful, immoral man, though he may nominally have the authority, may not have the full functions of his calling, and that in proportion to the purity of his soul, will his power for good be increased. It will scarcely be denied that a formal ordinance, performed for a deserving person, in the order of the Church, will be valid, even though he who executes it may to a degree be unworthy, but to such servants will never come in their unrepentant state the high initiative that takes hold of the hidden things of God and brings them unto man. The priesthood may not be required to be immaculate in order that their official acts may be authoritative, but it is commanded of them that they touch sacred things with clean hands, and that underneath their current of little weaknesses and temporary failings, to which all men are more or less subject, shall be found the strong flow of determined repentance and sincere motives. No man has been sinless, but that man may be worthy to be a servant who has not been scarred and blighted by vital sins, if the heart is right. This injunction must be applied to themselves by the priesthood in a very literal way: "Be ye clean who bear the vessels of the Lord."

Because men are often unrepentant and rebellious, it is therefore not only necessary that man should cleanse himself,

but that the organized priesthood shall have power to purge itself of the sinful and iniquitous among its members, and this has been commanded of the priesthood in a definite and certain way.

The courts of the Church have all the power necessary to enforce the law of the Church, and the extreme penalty of excommunication.

As the concluding clause of a civil enactment or law, there comes the recital of the penalty for its violation. This custom is wisely followed for the discipline of men that they may be subject to authority, so likewise, the Lord, after putting rich privileges into the hands of his servants, has warned them against their unrighteous use. Says the Lord, by the warning voice of his servant, at the close of an impressive statement in which he calls attention to the tendency among men to take advantage of authority given them for their own selfish ends:

Doc. and Cov. 121:37-38. "When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood, or authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God."

The blessings following the wise, earnest and grateful use of the powers of the priesthood are not to be measured by mortal standards. In the language of our modern law giver: "the doctrines of the priesthood are distilled upon our souls" (Doc. and Cov. 121:45). Out of the vast ocean of truth, there are to come to us imperceptibly, but nevertheless potently and generously, pure intelligence from the Divine source, which shall quicken and enliven our minds and spirits even as the thirsty plants are enlivened by the dews of heaven.

On the other hand, when men use their high callings for selfish ends, they shall be cut off from access to God, and theirs will be the most poignant of all punishment, that can be described only by him who has tasted the sweets of life and hope and has now turned to the gall of despair.

In confiding to the Church his great work, God has thus guarded it from attacks from within.

In the ministry of the priesthood, presidency stands paramount, but even that, with all its delegated power cannot prevent the voice of the people from being heard. Here is to be found no hierarchy that assumes all inspiration. The membership of the Church, a great proportion of which holds a greater or less degree of the priesthood, are called upon to think, and

upon them is placed the responsibility of knowing, and of accepting or rejecting the acts of those whose right it is to take the initiative. On this principle is founded the rule of "common consent" in the Church, which makes the Church of Jesus Christ of Latter-day Saints a great Theo-Democracy. The law is tersely stated in Doctrine and Covenants 26:2: "All things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith."

By what we have heretofore observed, and by what we have here revealed to us, we may deduct this rule: The word of those who preside, inspired by the Holy Ghost, and being accepted by the action of the membership of the Church, becomes law to the Church. At first thought this deduction might seem to grant to the body of the Church extraordinary powers. It would seem to make the mass of humanity embraced in the organization, the ruling power, independent of appeal, but at this point let it be asserted clearly that this Church is either founded and directed by God or it is insincere and farcial in motive and operation. Being of God, he must direct it, and the simple phrase "for all things ye shall receive by faith" is the bulwark behind which God maintains his directing power. The prerogative of presidency is that it may initiate under the guidance of inspiration. Thus God makes known his will in the matters that pertain to the work of his priesthood. To give the moving power to the presidency does not take from the liberty of the member. To grant the contention that it does would be to admit at once the spurious character of a pretended authority. To maintain liberty of mind in the mass is to affirm the unity of the Church, for which high reward the Redeemer sought the Father under the shadow of the Cross. The consent of the Church is not the mere drifting or blind following of the masses, it is a corroborative decision wherein is manifest the collective judgment and inspiration. The marvel is not that the Church could be united under such liberties, but that it could be otherwise, for there can be no monopolization of inspiration, wisdom or learning in spiritual things by a few, for to the *Church* is given the right to *know*. If the time should ever come in the history of the Church when the power that proposes should be set up in opposition to the power that affirms on some issue of right, either the priesthood would merit and receive the punishment foreshadowed in the Lord's warning, and other shepherds would be appointed, or the people would be ripe for the chastisement that inevitably follows in the wake of rebellion. Examples are to be found in history where men have ceased to lead by inspiration, and have been brought low; and examples are many where the organized people have overruled their divinely appointed

leaders, only to find in time that they had wrought their own overthrow.

One of the chief bulwarks of the civil law is that in which provision is made to protect the rights of the accused. A wise rule prevails in advanced governments that "the accused shall be considered innocent until he is proven guilty;" for, great as is the necessity of preserving society, with equal care must the rights of the individual be protected. The rule stated is elemental, for it is recognized of God. The priesthood is governed by it, for by a code of procedure, simple but sufficient, all serious infractions of law are to be investigated. Sin is not to be looked upon "with the least degree of allowance," but always Mercy must have speech at the bar of Justice.

The grace of forgiveness is founded upon repentance, proved by confession, and neither the clamor of the world nor the persuasion of friends must influence judgment to swerve from its righteous course. This, that man may have open to him the saving principles and ordinances of the gospel, and that the Church shall stand clean and guiltless from the offenses of men. So, quorums of the priesthood have the power to purge themselves, the Church may prune and cast into the fire the dead branches, and remove the rebellious and wicked members. In the use of the powers of the priesthood, perhaps the highest quality that man may show in his attitude toward his fellowman is that he shall be just and merciful. "God is no respecter of persons" and he who sits in the seat of authority must divest himself of all selfishness, whether born of love, friendship, hate or ambition, and measure men and motives by the law of righteousness and with the desire to save.

But while the scope of the jurisdiction of the priesthood in matters of government and discipline is purely spiritual, the Church is subject to earthly conditions, and is housed in earthly elements. The work of the Church is therefore primarily material, and must be dealt with by material man in a practical way. In all that can be found in sacred writings both ancient and modern, there is nothing that would indicate that the Church assumes anything but spiritual prerogatives, and this truth is kept in view in all its relations with the civil authority as heretofore shown. Internally there is no division into temporal and spiritual. Again we may repeat in substance, that if the Church is the instrument of God in carrying out his will, it would be a denial of our sincerity to admit that there could be in it two elements. In matters that pertain to the conduct of the Church and its growth and extension we do not recognize the temporal as distinct from the spiritual. Material men must of necessity work with material things, but the aim is spiritual, God would



not make any distinction, because all things with him are spiritual. Forces, materials, instruments, all alike enter into the plan with him, and whether he work by a prophet, by an angel, by the power of the Holy Ghost, by thunderings and lightnings, or by men, these are his mediums and none can question their use. Shall I be condemned as an irreverent materialist if I shall say that the Church may be literally likened to the body of Christ—that the physical part is sacred in that its purpose is to house the spiritual—that it shall perform its functions until it gives way to a higher order of things, when “we shall all come to a unity of the faith?”

The work of the Church must therefore be practical, for it pertains to the affairs of time, as well as to those of eternity. There are temples, churches, and schools to be built and maintained; proselyting expenses to be met; the poor to be assisted; worthy enterprises that employ the people are to be fostered, and these all ministering to life and progress must be directed wisely. The growth of the Church is the growth of its parts, of its institutions. This growth constitutes the lengthening of the cords and the strengthening of the stakes of Zion. To the accomplishment of the guiding of the Church of Christ men are to lend their wisdom and industry, and it is one of the rights of a regularly appointed priesthood to govern in these matters as in the days of old of which the scriptures plainly attest.

From this condition arises the cry of commercialism, uttered against the Church, for therein men profess to see a menace to the State. Their fears are groundless, for this system is such as to stand the tests that may be imposed upon it. Its organization and methods are logical, they could not be otherwise, and still be true; indeed, it is one of the highest proofs of the sincerity of our aims and the legitimacy of our enterprises that this is so. Thus is the Church to be brought “out of obscurity and out of darkness,” and the preparation made for the coming of him who is to reign as King of kings and Lord of lords. In all these things the priesthood is to “seek first the Kingdom of God and his righteousness.”

To sum the matter up: There is no written constitution by the letter of which men shall govern the Church under any and all conditions. Men are to speak and preside under the influence of the Holy Ghost. The constitution of the Church lies in the mind and heart of God, and is expressed in law, as it shall be voiced by the Spirit through his servants.

The charter of the priesthood is the privilege and power of interpreting for the Church the will of God, as revealed by his Spirit, and of executing that will by the consent of the Church; the right under the inspiration of the Holy Ghost to preach the

gospel of Jesus, and to warn the nations of the judgments of God; to execute, for the Church, the laws and ordinances instituted for its perfection; to discipline its members, and to cast out iniquity from the Church, bearing in mind that the guiding law of the priesthood, which is as immutable as the heavens, is the law of love, which finds its expression in charity and long-suffering patience. All this that God's will may be done in the earth in our day and time, and that the gift of his Son for our redemption and final exaltation may not have been made in vain.

*Pocatello, Idaho*

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## When I Go

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Thus would I be remembered when I go,  
As one who helped.

I seek not for the fame that comes of killing men,  
Or glory that might follow wisdom's power,  
Nor for the plaudits of the crowd that listens when  
A brilliant entertainer speeds the hour.

Would that I might leave friends in every humble clime,  
Where e'er prompt duty calls my work to be,  
To think of me beyond the veil dividing time  
From all the rest of great eternity.

Such friends as smile, remembering some kindly phrase  
That I have spoken when the day was hard,  
Some helpful smile that I have sent to smoothe the ways  
Grown difficult when life was trouble-marred.

Friends that shall say with tear-dew shining in their eyes,  
"This one of us who left was willing still  
To lend a helping hand when problems would arise  
That, solved, led upward; unsolved, down the hill."

Though others win great glory, praise, and wide renown,  
Content am I with service just for love.  
To miss no opportunity for good, the crown  
Of all my life, that I would seek above.

Thus would I be remembered when I go,  
As one who helped.

*Heloise Day.*

# The Constitution of the United States

## An Expression of True Civic Rights and Liberty

By Levi Edgar Young, Professor of History, University of Utah

The Constitution of the United States is an expression of civic and political liberty, grown and developed on American soil. It embodies the highest fundamental rights of man—the right to worship God according to the dictates of conscience, to speak and write one's principles of interpretation of life's meaning, the right of trial by jury, and the right to take part in the Government under which one lives.

The Constitution was the expression of a political philosophy of a New Age. The eighteenth century witnessed the realization by man of his own powers and inner light. In all ancient days, and ancient days lasted until the advent of the Government of the United States, it was held that common man had no right whatever to take part in the government under which he lived. *The divine right of kingship* was a sacred truth, and no one dared to doubt it. The kings of France and the Stuarts of England had repeatedly said: "*Je suis l'Etat.*" This meant that all laws must come from the king; must be an expression of his free will. All laws for the people were concessions of the Royalty.

Agess back in history, the people were beginning to realize that they, too, had rights and privileges. It took many centuries for them to come into their rights. And yet one great thought has always been common to man in all stages of social conditions, and this thought is: *I am a child of God, blessed with divine light and understanding.* In studying the history of primitive peoples—their manners, customs, and beliefs, one will find this statement true. True, in the terrible struggle man is required to make at times for existence, this divine truth is forgotten, yet when man is fed and clothed, and is part of a social group, he realizes his powers and moral nature.

Before the revolution in Europe, man could not rise above his social level. The economic and political habits of the times had prevented his realizing his best self. Yet Christianity had made its way into the world with the eternal message that all are children of God and are endowed with the divine light to know God and to attain life immortal by pursuing truth.

The society of the centuries between the days of Christ and the dawn of the sixteenth century had fallen into a peculiar economic condition, known as Feudalism. While Feudalism was a social condition of serfdom on one side and aristocracy of wealth on the other, it created a love for government and religion. It did not recognize, however, man as an individual, but man as a part of the state or government. Individual man counted for nothing in his self-realization. He lived and acted only for the good of the State.

Now the Reformation was the time when man began a study of common things and to apply the results of his knowledge to the betterment of material conditions of the common man. This naturally resulted in man looking to new ideals in religion. Not that he doubted the divine mission of Jesus Christ, but he doubted the rites and ceremonies that seemed to have little relationship to him whom he worshiped. This brought about new forms of worship. Yet the Reformation in Europe was not fraught with great religious changes in beliefs and ceremonies, but it was a time when man began to better his economic and political, social, and intellectual conditions. He was beginning to come to a knowledge of his inborn freedom—the freedom that is his by divine right.

Into new lands he went. He sought new climes. The Home idea was the one impelling force. Home based on ownership of land. So into the New World he went, and there found a chance to live a new life. It was indeed a new life. He was again born. The land he tilled was his, and to him belonged the results of his work. True, new problems were ever present for solution, but he brought to bear on his problems his highest moral and intellectual character, and solved them. This made him aggressive and resourceful, individualistic and inventive. He came gradually to a realization of his powers; he began to develop self-government. In the broad, New World he had a chance to grow.

Into this New World the Englishman had brought with him a knowledge of the fundamental principles of free government. Through the ages England had witnessed in her history a contention between her Royal power and the power of the Commonality. In the eleventh century we find the right of trial by jury, and this together with the right to tax, lodged in the Great Council of the Kingdom, was set down in the Magna Charta, and every king for all future centuries was forced to recognize these rights or be forced from the throne. In the seventeenth century the two great documents—the Petition of Rights and the Bill of Rights—were conceded by the kings, and these two documents, together with the Great Charter, compose the Constitution of England. Englishmen were guaranteed:



That all taxes should be raised by the consent of the Parliament of the realm; there should be freedom of speech and the right to petition the Crown in case of grievance, and election for parliament and debates shall be free.

An Act of Toleration was soon passed, freeing dissenters from punishment for not attending the services of the Church of England, and the censorship of the press was abolished.

With the landing of the Pilgrims on Plymouth Rock, in 1620, they drew up the celebrated Mayflower Compact, said by some to be the first constitution in the history of the world. In it one reads a broader spirit of political and civic rights than what the people had been used to, and it marks a mile post in the development of freedom. It reads:

"In the Name of God, Amen. We, whose names are under written, the loyal subjects of our dread Sovereign, King James, by the grace of God, Great Britain, France, and Ireland, King, Defender of the Faith, etc.

Having undertaken for the glory of God, and advancement of the Christian faith, and honor of our king and countrie, a voyage to plant the first colonie in the northern part of Virginia, doe, by these presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time as shall be thought most meet and convenient for the general good of the Colonie. Unto which we promise all due submission and obedience. In witness thereof, we have hereunto subscribed our names at Cape Cod, the 17th of November, in the year of the reign of our sovereigne lord, King James of England, France, and Ireland the eighteenth, and Scotland the fifty-fourth, Anno Domini, 1620."

The Pilgrim fathers to America had high conceptions of life. While they were children of the times in which they lived, they came to America in search of homes where they could educate their children and worship God as they pleased. Earnest, sober-minded men, they were actuated in all they did by deep religious principle. Says Governor Bradford, in his *History of Plymouth Plantation*:

"Our fathers were Englishmen, which came over this great ocean, and were ready to perish in the wilderness; but they cried unto ye Lord, and he heard their voice, and looked on their adversitie. Let them, therefore, praise ye Lord, because he is good and his mercies endureth for ever."

With the settlement of Massachusetts the most democratic system of government developed in the world was established. This was the town, the New England town, which type had become ages before the unit of government in old England. It was a compact group of settlers, with like economic, political, and religious interests. The voters met once a year,

or oftener, at which they not only elected their town officers, but also decided many such things as these: what new roads the town shall make, what bridges construct, what schools shall be provided, how the town shall be protected, and what taxes shall be raised. This, so far as it goes, is government by the people, pure and simple. Jefferson called the New England town system "the wisest invention ever devised by the wit of man for the perfect exercise of self-government, and for its preservation."

The township government spread into the West, and has been common to many of the states of the Union. In fact it is the unit of government in the United States. The "Mormon" pioneers introduced it into Utah, and in this State, it was one of the most democratic forms of government ever developed in America. Unlike the New England form, all were permitted to vote, and the women took an active part at times in all discussions.

In the South, the Shire government was developed. It, too, was democratic in form. The county was the unit of political life, and it had its shire-gemot, or county meeting, to enact laws and do business like the town of New England. It has also remained one of our most important units of government in the United States.

So, from the beginning of our history, the people began to learn self-government and to take an active part in the methods by which they should be governed. The principles of democracy and liberty derived in the town and shire gave them their broad and lofty conceptions of what a Nation should be. The Constitution of the United States is an outgrowth of the ideas of government that were developed in the colonies, and which had been born into the hearts of the colonists' forefathers in England.

Mr. Bryce, in his *American Commonwealth*, says that the excellence of the Constitution is due to four causes: First, the acquaintance of the members of the Convention with the English Constitution; second, the study of Montesquieu and his *Spirit of the Laws*; third, familiarity with written constitutions; and fourth, a knowledge of the Common Law. During the entire Colonial period, the colonists were governed under constitutions which guaranteed their liberties. The Virginia Charter of 1609 provided for a General Assembly or House of Burgesses; Connecticut had an Assembly of three men under the colonial charter of 1662, which was retained as the State Constitution until 1818. North Carolina had a House of Commons, and the old charter of Rhode Island served as the Constitution of the State, until 1842. Every one of the colonies had their law-making bodies, to watch the interests of the people, and when the king in 1684 sent Sir Edmond Andross over to be

governor of Massachusetts, the people had been born and bred to their rights, and they made life miserable for their new executive when that officer forgot the principle, "governments resting on the consent of those governed." Increase Mather, father of Cotton Mather, tells us how the government went on:

Their Charters being all . . . declared to be void . . . Sir Edmond Andross . . . was pitched on, as a fit Instrument to be made use of; and . . . he, with four of his Council . . . are impowered to make Laws, and raise moneys on the Kings Subjects, without any Parliament, Assembly, or Consent of the People. . . .

Laws are made . . . indeed what they please: nor are they printed: . . . so that the people are at a great loss to *know what is Law and what not*. . . . *One Law* . . . doth prohibit all Town-Meetings, excepting . . . once a year; whereas the Inhabitants have occasion to meet once a *Week*, for the Relief of the Poor; or other *Town-Affairs*. . . . *Moneys* have been raised . . . *without any consent of the People*. Sir Edmond Andross caused a Tax to be levied of a *Penny in a Pound*, on all the Towns then under his Government: and when at *Ipswich*, and other places the *Select Men* . . . voted, that inasmuch as it was against the common Privileges of English Subjects to have money raised without their own Consent . . . they would petition the King for Liberty of an Assembly before they . . . [paid any Tax]; the said Sir Edmond Andross caused them to be imprisoned and Fined. . . . One of the former Magistrates was committed to prison without any Crimes laid to his Charge, and there kept half a year without any Fault; and, . . . their new Masters tell them, that their Charter being gone, their Title to their Lands . . . is gone therewith, and that all is the Kings . . .; Accordingly the Governour ordered the Lands belonging to some in Charles-Town to be measured out, and given to his Creatures. . . . These were the miserable Effects of *New-England's* being deprived of their Charters, and with them of their English Liberties: They have [tried] . . . to obtain some relief in their sorrowful Bondage; for several Gentlemen desired *Increase Mather*, the Rector of the Colledge at *Cambridge in New-England*, to undertake a Voyage for *England*, to see what might be done . . .; amongst other things the said Mather caused a petition from the Town of Cambridge in New England to be humbly presented to his Majesty, which . . . shall be here inserted.

After the Civil War in England, 1689, the people again obtained their rights, and had their legislative assemblies.

As early as 1642, there were factors at work in America which were tending to unite the people politically. In that year the colonies of New England formed a League for Mutual Protection, which had a general council of two commissioners from each colony. This commission met every year until 1664, but in some respects, it had the functions of a nation. The league consisted of Massachusetts, Connecticut, New Plymouth, and New Haven.

In 1754, Franklin proposed the Albany Plan of Union, which had for its purpose the uniting of the colonies as a matter of protection, and in order to bring about a unanimity of opinion in reference to the French in America. The cause of

Virginia was looked upon as a common one, and all the colonies voted to aid her. The French and Indian war affected the interests of all the colonies. While the delegates at Albany voted against Franklin's plan on the ground that it gave too much power to the Crown, the Convention indicated the fact that the time had come when the colonists could unite in resisting a common foe. While they were widely separated, and distances in those days were great, there were forces that were tending to bring all Englishmen in America together under one form of government.

In 1764, Parliament passed the Stamp Act. The next year the colonists in a convention which met in New York drew up a petition to the Crown and asked that the Act be repealed. The Act distinctly took away the right of the colonists to tax themselves, and this the new American could not tolerate. Now came forth the "Sons of Liberty" associations, formed all over the country to oppose the Stamp Act and to work for the cause of Liberty in all the colonies. The Act was repealed in 1766. The colonists had opposed not the tax, but the principle on which it was levied. They held that there could be no taxation without representation, a principle that had by that time become sacred to them.

The next great step to bring about the Constitution was the Declaration of Independence, declared July 4th, 1776. The war of the Revolution had begun. The colonists were aroused, and the Second Continental Congress stated: "We are free and have a right to be free," a political, industrial, and social condition that had gradually come about through America's isolation and long distances from England. For the first time in history, and as a result of the many generations of men who had worked for the higher democracy, the fathers of the Congress, in 1776, said: "We hold these truths to be self evident that all men are created equal, and are endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The Declaration was made effective by the long war, and the determination of the colonists to maintain their "inalienable rights."

Independence had come. Thirteen governments were unorganized and swinging in the balance. The Article of Confederation which had been drawn up by the United Colonies and which served as a Constitution was weak, in that it provided for no Executive to enforce the laws passed by the Legislative power. Then, too, the colonies were not converted to many of its provisions, and their support of it was spiritless. Something greater was needed. Commerce and trade was in a bad condition, and as to who controlled the rivers in America was a question which had to be settled. Then there was the war debt, and how it should be paid was the burning question at issue.



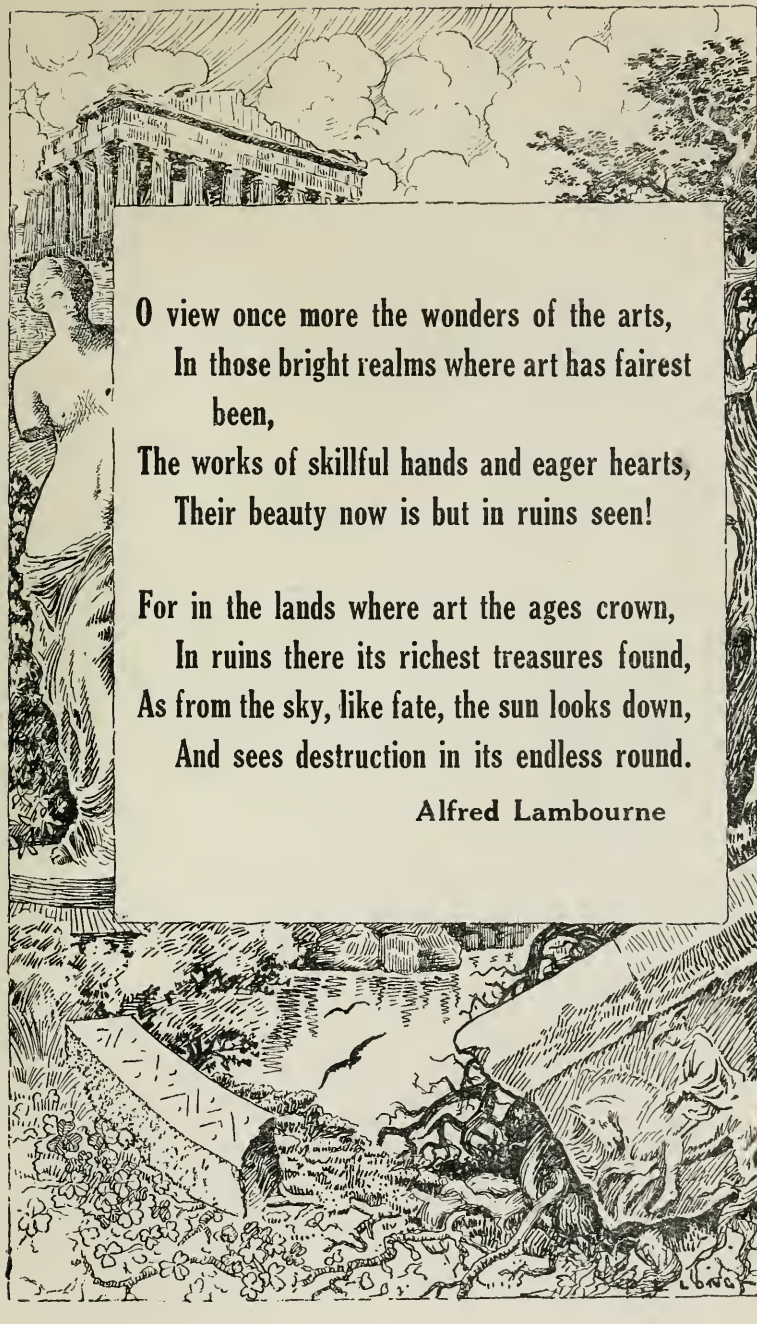


## The Vanities of Art

From "The Cross," a Poem

The work of art, O all in vain it grows,  
Fair statues, palaces and temples stand;  
In vain his love the toiling artist shows,  
With dreams of beauty consecrates the land.

Lo, time art's triumphs to an ending brings,  
If naught the revellers of life may heed;  
Aye, though earth's potentates, the mighty kings,  
They lift not eyes, nor list the solemn rede!



O view once more the wonders of the arts,  
In those bright realms where art has fairest  
been,

The works of skillful hands and eager hearts,  
Their beauty now is but in ruins seen!

For in the lands where art the ages crown,  
In ruins there its richest treasures found,  
As from the sky, like fate, the sun looks down,  
And sees destruction in its endless round.

Alfred Lambourne

# Grandfather

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*By Elsie Chamberlain Carroll.*

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It was the middle of the afternoon and Ted's neck tie still hung with a knot in one end of it. The ordinary layman would probably not attach any particular significance to this fact, but any one of the fifty thousand boy scouts in the country would instantly have known by it that Ted had not yet performed his "good turn" on this particular day.

The fact was, Ted had been so busy in his garden since early morning that he had actually forgotten his delinquency until he started to the house to get his ball, for it was almost time for the Darton Junior Nine to meet on the diamond in Jed Davis' vacant lot for their tri-weekly practice.

The sight of the knotted tie brought a momentary frown of vexation to Ted's freckled face. Not that he was averse to performing this part of the scout ceremony, but there was no one in sight to be the recipient of his kind act, and he was in a hurry. His mother and sister Dorothy were in the city shopping, so he could not volunteer his services to them. His father was at the factory office. There was usually some errand he could run for his father, but there was not time today. He thought of his college brother. Hal always seemed glad when he found a scout's conscience in evidence in a pair of nicely polished shoes. He was just trying to decide whether it should be Hal's shoes or more kindlings for Widow Perkins around the corner, when his eyes fell on grandfather sitting alone out under the arbor watching a pair of robins building a nest in a nearby apple tree.

Grandfather had been living with them for more than a month now, but to Ted he seemed almost as much of a stranger as he did the day he arrived. He had come home with them directly after grandmother's funeral. They had scarcely seen him before for fifteen years when he had moved to the coast for grandmother's health. There had been something in the old man's well-controlled grief that had made them understand that he wanted to be left alone with his sorrow, and each member of the family had instinctively respected his unspoken wish. At first he had spent most of his time in the large, cheery, south bedroom which had been provided for him, and was seldom with the family except at meal time, when every one made an extra



effort to keep up a lively impersonal conversation. They did not want to wound grandfather. He seldom spent the evenings with them, preferring it seemed, a book in his own room. And so they had grown used to him and had come to think of him only as an old man crushed with grief who wanted to be left to himself.

The weeks passed and as the raw edge of grandfather's wound healed, he naturally craved some interests and companionship, and tried to find a place for himself in his son's family. He began to linger awhile after supper, but he soon became conscious that the conversation was strained and unnatural because of his presence. He tried to talk business with his son and suggested that he would like to be of assistance if there was anything he could do at the factory from which he had retired as active manager in favor of his son when he had moved away with his invalid wife. The present manager, however, was so engrossed in establishing some modern methods, that he had been too busy and absorbed, so far, even to talk over affairs with his father, much less take him over the plant that meant the prime efforts of the old man's early active life.

Again, grandfather had offered his assistance to Ted's mother in little duties about the house, but she had very kindly told him that he was too old to be imposed upon with such tasks and that he must rest and enjoy himself. And so, without any of them realizing it, grandfather had come to feel like an outcast. He was of the family but not a part of it. They were all extremely kind to him, but too absorbed in their own interests to read the glowing hunger and loneliness in the old man's heart. He was beginning to think that he was no longer of use in the world, and that there was nothing for him to do but to *wait*.

Something of all this was depicted in the old man's face this afternoon as he sat watching the birds. And strangely enough, a hint of the fact was borne in upon Ted's mind as his eye rested upon grandfather's face. No one would have expected noisy, thoughtless, careless Ted to be the one to see through the calm, uncomplaining, exterior into the tender depths of grandfather's hungry heart, but so it was.

With a sudden feeling of pity for the lonely old man, Ted walked to the arbor with his fingers on the knot in his tie.

"Howdy do, grandfather. Is there anything I can do for you this afternoon?"

The old man looked up in surprise.

"Why, yes, there is, Sonny," grandfather answered unexpectedly.

"I was just feeling a bit lonesome, so if you haven't anything else to do you might sit and talk with me awhile."

Ted, thinking of the ball practice to begin in twenty min-



utes, sat down a little regretfully, sat down wondering what he could talk about to this old gentleman who seemed almost like a stranger and who, as his mother had warned him so many times, must not be reminded of his recent sorrow.

"I've just been looking over the papers," grandfather said, and Ted was glad he had not waited for him to open the conversation.

"This war's a terrible thing. They go at it a good bit different to what we did, but it brings the old days all back again to me."

A new light popped into the boy's eyes. He leaned forward eagerly, his hero-worshiping little heart beating rapidly.

"O, grandfather, you were a soldier in the Civil war. I had forgotten. Do please tell me all about it."

The old man cleared his throat and looked into the admiring face beside him.

"I've been thinking about those days a good bit lately. I tell you, Sonny, those were exciting times for us fellows right in the scrap.

"Now I'll never forget the day I volunteered. President Lincoln—." And so the story began.

The minutes passed, ten, twenty, thirty, and the game over in Davis' vacant lot began, minus one "crack" pitcher.

"Hello, Ted, why didn't you come to practice?" Bill Peters called from the street just as the factory whistle informed Darton that it was six o'clock."

"O, I—was—busy," Ted answered vaguely, his eager eyes still on the erect old soldier who, with glowing face, was marching up and down the arbor as he concluded a thrilling account of the battle of Gettysburg.

"Well, you must be sure and come tomorrow," Bill insisted. "We let Tim pitch and he ain't much better'n a girl."

"I'll be there," Ted responded, and grandfather turned to him with quick contrition in his voice.

"Did I keep you from your game, Sonny?"

"No, sir. This has been lots better. All the fellows will be crazy to hear you tell it when they know you are a real soldier."

"So you're the pitcher?" Grandfather said musingly after a moment's pause. "Do you know the Hartley curve?"

"No, sir," owned Ted a little bewildered. "But I know two others that most of the fellows can't get next to."

"Well, you bring your ball out here in the morning and I'll show you one that'll stump the whole bunch."

"Why, grandfather, do you play baseball, too?" Ted fairly gasped in his astonishment.

"No, not now," the old man laughed. "But I used to pitch for the Dover nine, and a chum of mine named Hartley dropped onto this curve. It is the best I ever saw."

"Will you go with me to the game tomorrow and watch me put it over the fellows?" Ted asked with his usual impulsiveness. "I just want the boys to see what a bully old sport you are."

The hearty laugh which accompanied grandfather's acceptance startled Mrs. Ashton and Dorothy as they came in at the gate.

"Why, that sounded like grandfather," the woman exclaimed in alarm. "I wonder what is the matter?" She hurried around to the arbor.

"Theodore, have you been bothering grandfather?" she demanded.

Some of the new light died out of the old man's face and he stood a little confused before the questioning glance of his daughter-in-law.

"Not a mite, Mary. We've been having a little visit that's all."

"Well, you must not let him annoy you when you are resting. He doesn't seem to have much judgment about some things. You must go and do your chores now, Theodore," and as the boy turned a little resentfully toward the barn he heard his mother continue.

"Here is a new science magazine I brought you from the city. I thought you might like a little different sort of reading." The old man thanked her and taking the paper walked slowly to the front porch. Mrs. Ashton went into the house, while Ted went on to the barn, his mind in a state of sudden revolution.

"I've had the electric fan going in your room for a half hour, grandfather, so I think it will be nice and comfortable now. You look extra tired tonight. I'm afraid Theodore did wear you out this afternoon with his nonsense."

The family had just finished supper. The head of the family was hidden behind the evening paper; Dorothy was looking over some new music she had brought from the city, and Hal was chuckling over the latest copy of *Life*. No one but Ted noticed grandfather's face as this gentle concern reached his ears. He arose slowly and said he guessed he would go up and read a bit before bed time.

Grandfather had scarcely passed safely from hearing before the small volcano which had been boiling in the young scout's breast all evening, belched forth.

"I think it's a doggoned shame the way you all treat grandfather." His mother stopped with the vase she was lift-

ing from the sideboard; his father's paper crumpled to the floor, and Hal and Dorothy looked up simultaneously.

"Why, what do you mean?" his father demanded.

"Well, I mean that he's a bully old sport and you all try to make him feel like an old moss-back ready for the grave. Father never talks to him; mother wants him to sit around and read dry articles all the time, and Dorothy and Hal never pay any attention to him. I'd clear forgot till this afternoon that he's an old soldier. Why, there's not one in this whole doggoned family that can hold a candle to grandfather. I'm going up to his room. I know he'd sooner play checkers than read some dry dope about Xrays in that old *Popular Science* mother brought him," and Ted stalked indignantly from the room.

For a moment after he had gone there was an unbroken silence. His mother was the first to speak.

"Harold, you will simply have to take that boy in hand. With his boy scout ceremonies and his baseball nonsense, he's getting altogether too important for a child of his age. I'm surprised that you'd allow him to use the impertinence he did just now without a reprimand. And now he's up there bothering grandfather when he is already worn out."

Mr. Ashton looked quizzically at his wife.

"Come, come, Mary, you know Ted'll come out all right. And I'm convinced the chap's struck the nail on the head about the way we treat father."

"Why, Harold Ashton, what do you mean? Haven't we all been just as kind as we could be to grandfather? I've tried to make things just as easy and comfortable as I could for him and I thought you were all doing the same."

"That's it. We've overdone it. Father came to us all broken up over Mother's death, but that is no reason why we should expect him to sit in his room and brood all the rest of his natural days. He was always the jolliest sort of a fellow, and as Ted says a 'bully sport.' He's been away from us so long we'd really forgotten him. Just listen to that now."

"That" was a mingled shout of a boy's laughter and an old man's hilarious "haw, haw," coming from the room up stairs.

The subject was dropped, but each member of the family spent the evening doing some healthy thinking about it.

That night when Ted undressed, the knot was still in his tie. He was too honest to count his afternoon and evening with grandfather as a good turn to anyone except himself, and there was no way for him to know the really good turn he had done that day. Grandfather's future was to reveal that.

The next morning when Ted came down stairs his mother was talking on the telephone to Mrs. Mallory, over in Cooper.

"Hello! That you Alice? I just wanted to know if your

father couldn't come over and visit a week with grandfather. You remember they were in the same regiment in the war and I'm sure they would enjoy talking over old times. Yes. Right away. A week, at least, and longer if he will stay. All right. Thank you. We will meet him tomorrow afternoon."

Ted stood listening in surprise. When his mother turned from the telephone and met his eyes, a slight flush came into her cheeks but she only said,

"Hurry and get washed for breakfast, Teddy."

Grandfather came down just as his son was finishing breakfast.

"Good morning, father," came the usual greeting with something more than the usual warmth.

"I was wondering if you would care to come and go over the plant today? I've been wanting to talk over with you some changes in the system that seem needed, so if you haven't anything else on I'll send the machine around for you in a couple of hours."

The quick light of interest which sprang into the old man's face was not lost on the family.

"Why, all right, Hal, if you don't think I'm getting too old to give sound advise, I'd be glad to go over the thing with you."

"Old!" exclaimed his son, giving him an affectionate slap on the shoulder. "Why, I'm thinking of giving up your old job to you. You're good for twenty-five years of hard pulling yet."

Grandfather chuckled as he sat down to his breakfast.

"You mustn't go to the factory until I learn that new curve," put in Ted decisively. "Golly, won't Legs be hot. I've got two curves the best of him now. His team won't stand any show now in the league."

An hour later Dorothy came into the back yard just as grandfather shouted with the enthusiasm of a scout himself,

"That's it! That's it, Sonny. You've got it fine!" and Ted, red-faced and panting, ran to the other end of the yard to recover the ball.

"Grandfather," Dorothy said sweetly, "have you time to hear a new piece of music I am learning for the Fourth of July celebration. It's the Gettysburg March, and I wanted to see if it sounds like Gettysburg to you."

With a look of admiring love, the old man followed his pretty granddaughter into the parlor.

Soon the automobile came and he was whirled away to the big plant that stood for the dreams of his young manhood.

At lunch, Hal came bustling in late with his usual breeziness and exclaimed before he had fairly caught his breath,



"Grandfather, can you be ready in fifteen minutes to go and help me root for our fellows at the foot ball game?"

"But he's going to see us play baseball," protested Ted.

"Why, Ted, a real scout wouldn't be selfish enough to want grandfather to miss the biggest game of the season for your dinkey little old practice."

Ted flushed, and grandfather, smiling at him kindly, was about to speak, when Ted forced himself to say good-naturedly, "No, of course I wouldn't want him to miss the game, and he can see us some other time."

Grandfather patted him on the shoulder with kind understanding, and suggested that they invite some of the boys in that evening and he'd show them some war relics he had in his trunk.

So Ted watched Hal and grandfather as they disappeared down the street.

"Just my luck, doggone it," he muttered to himself. "Now they know what a fine old sport he is, I won't ever get a chance to have him. I ought to have kept my head shut last night. Doggone it," and with his hands thrust deep into his pockets he walked slowly toward Davis' vacant lot, with an expression on his freckled face which would not have been so cloudy if he could have realized that he was the cause of the new happiness which had suddenly brightened an old man's life.

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### "King Booze"

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"King Booze," you are dead; but we weep not for you,  
For you were a tyrant during all of your reign.  
You wrought vengeance and brought ruin by your rule,  
You sowed misery and reaped death to get gain.

"King Booze," you are dead. Your death we loudly acclaim.  
You scoffed at the weak; you proved false to the strong;  
You laughed at their struggle who sought to be free  
From your shackles that enslaved them so long.

But now you are dead: your reign and your terror are o'er,  
We breathe a sigh of relief as we gaze at your bier,  
And rejoice at the freedom we feel at your passing,  
For you were a tyrant for mortals to fear.

"King Booze," you are dead. Your past we'll seek to erase,  
Nor think of the gloom of the life you have led;  
The sorrow and heartache, the crime and despair,  
But only rejoice to know, "King Booze" you are dead.

*Oliver C. Dalby.*

# Tendrilla

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*By Nephi Anderson*

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*(Concluded from p. 1012, September number)*

Before the month was up, Stephen had attended his farewell party in the ward meetinghouse, and with goodbys said, was on the train for the city. He had nearly a week to spend there. One day would be occupied in the temple, another would be taken up in getting his ticket, receiving instructions, and being set apart. Then he would have a few days in which to visit with friends. He had not yet decided whether Tendrilla Brown would be among those on whom he should call.

He had not been in the city for seven years, and he noted the wonderful addition in new streets and tall buildings. An uncle met him at the station and took him home. The next day he spent in the temple, and that was an experience which precluded any other thoughts than the work directly in hand. Then the next day he was set apart, and all arrangements for transportation were made. There was a "bunch of fellows" very much like himself going on missions, some to Europe, and some to the states. At the end of the second day, while eating supper at his Uncle's house, he pulled from his vest pocket the card which Tendrilla Brown had given him. He read aloud the number and name of the street, and asked in what part of town that number was.

"Oh, that's up among the wealthy residents," said his uncle. "Why?"

Stephen's heart fell. "O nothing, I was just wondering—do you know a Mr. Brown who lives there?"

"Well, I know whom you mean, but I'm not personally acquainted. You see, I don't move in his circle."

"I didn't think there were any 'circles' in our Church."

"In a sense, there isn't. Mr. Brown is a very good man, I understand, and I suppose that in the ward where he lives, they all associate together. Is that his card?"

The young man would have put it back in his pocket could he have gracefully done so. Instead, he handed it to his uncle, who read it aloud.

"Well, well!" exclaimed the uncle, "do you know that young lady?"

Stephen explained.

"And so you're going to call on her."

Stephen said he had thought of it, "Why not?"

"Why, no reason in the world. I understand she's a fine girl. Are you going this evening?"

"No; I'm going to stay here with you."

The next forenoon, Stephen spent about town. Just to look at the shop windows and the crowds of people was of interest to the young man from the country. He rode on the street cars out as far as they would go, then back again. About noon, he found himself in the "swell" part of the city in which Tendrilla Brown lived. He located the street and walked along until he found the number. He came to it so suddenly that he immediately cut across the street to the opposite side. She might have seen him! The house was a large two-story structure, with wide porches at the sides and in front. The windows and doors were open to the summer air, and he heard the sounds of a piano from within. The young man stopped at the corner and gazed back at the house. He never could enter that house on such an errand as he contemplated. He moved on, fearful that someone might see him thus spying out the land. After passing on a block or two, he walked back again on the opposite side of the street, passed it safely and on into town. All the afternoon, he debated with himself whether or not he should call. He called himself a crazy fool for not being able to control his feelings for this girl. If he could only force himself into the house and meet her and her people, the cure would be swifter than the long absence across the ocean. Well, he would do it this evening, when it became dark.

The summer days were long now, and darkness did not come until late. With all the courage he could muster, he at last walked up the path to the front door. It was open, and he could see into the hall with the big carpeted stairs leading to the second floor. He knocked on the screen door. He heard a number of children playing in the rear, but no one answered. He knocked again. Presently a door in the farther end of the hall opened and a young boy came to the front door.

"Good evening," said Stephen, "is Miss Tendrilla Brown in?"

"Yes, she's in. Do you want to see her?"

"Yes."

"Well, come in." The boy led the visitor into the parlor, where they both seated themselves.

"Sis is busy just now, getting ready for the party; but 'twill be an hour yet 'fore Tom comes for her. He knows the ways of girls, you bet."

Stephen was speechless. What could he say? He let the boy chatter on.

"An' say, what's your name? Sis will want to know when I tell her you're here?"

Stephen told him.

"Where're you from? Out in the country, somewhere, ain't ye?" asked the cruelly truthful boy.

"I live at Polepatch."

"Polepatch," repeated the boy. "I never heard of that place. Is it out in Nevada?"

"Not quite that far."

"Do you like it out there?"

"Yes."

"Well, I don't think the country is what it's cracked up to be. Sis likes it, an' sometimes she stays out on dad's ranch all summer."

Stephen could stand it no longer. He arose, hat in hand. "Well," he said, "I guess I'll be going. I'm going on a mission, you see, and I thought I'd just look in a minute. You see—"

"Gee, wait a minute. I'll tell sis." Away the boy ran, up the stairs two steps at a time. He pounded vigorously on a door above as he nearly shouted: "Sis, there's a fellow down stairs who wants to see you."

The door opened. "Who is it?" asked Tendrilla. Stephen heard distinctly.

"Oh, I've forgotten his name. It's some country fellow from out near Nevada."

"Country fellow? What do you mean?"

"Well, if ye don't believe come down and see. He's come to see you." The boy laughed at what he thought was a good joke on his sister.

Stephen Hall had stood near the open parlor door. Softly and quietly he stepped through the hall and out. He tiptoed down the porch steps into the street. There he quickened his steps until he reached the corner, then he almost ran. Never once did he look back. He boarded the first street car, neither knowing nor caring where it would take him. It would take him away from Miss Tendrilla Brown and her brother: that was enough to know.

There were nearly three more days for Stephen to wait in the city. How could he endure it? He hated the noisy crowds, the rattle of cars and wagons, the heat from the pavements. If he could only get out again to Polepatch, if just for a day, to get a breath of fresh air. He was stifling! \* \* \* Perhaps he could take an earlier train. Happy thought. He would call at the President's Office and see.

When he stepped into the office the next day the clerk looked at him for a moment then asked: "Are you Elder Hall?"



Elder? Oh, yes, now he remembered he was a missionary. "That is my name," replied Stephen.

"Then here is a message for you."

Stephen sat down and opened the letter. It bore no stamp, so it must have been delivered. He read:

*"Dear Brother Hall—I want to see you before you leave for your mission. Give me a chance to make right the wrong my little brother did to you. I shall be at home all day. My phone number is Uintah 622-J. Call me up immediately you receive this, please.*

*"Sincerely yours,*

*"Tendrilla Brown."*

"Can I do anything more for you?" asked the clerk.

"No, thank you," replied Stephen as he walked out.

Stephen did not telephone. He was not used to telephoning, and he was afraid he would make a bungle of it. It was somewhat late in the afternoon before he made his second venture to call on Miss Brown. He thought he could do this now in a purely brotherly manner. As she had a young man who took her to parties, his own love dream would have to vanish. Well—he set his teeth for the ordeal!

She met him at the door before he had time to knock. She was a vision of loveliness in her plain white dress. "Come in," she said as she took his hand. "I am so glad you came." She placed him a chair by the table where she had been working; then she sat down near him.

She was the same simple girl, thought Stephen, old enough to have a lot of common sense, young enough to be full of life and beauty. In a quiet, adroit way she apologized for the actions of her young brother, and Stephen felt so at ease that he could readily forgive any such trespass against him. Tendrilla asked him about his mission, about the folks at Polepatch.

"You'll stay to supper," she urged. "Papa is away, but I want you to meet my mother; and I'll see that young rascal of a brother behaves himself."

"Don't mention that again, please. I ought not to have noticed it."

Tendrilla picked up her work, something of lace and fine goods, on which she was sewing; but she did not busy herself. She looked her visitor calmly in the face as she said:

"I don't think of you at all in the spirit of being 'a country fellow.' I hope I have sense enough to see the man, no matter how he is dressed or from what section of the country he comes;—but that will be a fine experience for you, your mission, I mean. Are you warm?" Stephen was fanning his face with his straw hat. "Let's go out into the garden."

She led the way out at a back door. There was a large space at the rear, with lawn and trees, and a grape arbor. They found places on a rustic seat. They talked of many things, and ere he was aware, the bashful country youth was telling this city girl all about himself, his thoughts and ideas; and the girl seemed to be pleased to cease her own chatter and to listen. She could look at him steadily as he talked, and the finely moulded head, crowned with the nut-brown hair did not escape her notice.

After a time, the mother called from the doorway, and they went in. Stephen was introduced, and the mother welcomed him warmly. The supper and the rest of the evening went very well to Stephen's notion, and as he departed, he walked on air.

He was to return the next day—Tendrilla made him promise that—he should come early, in the afternoon, not wait until dark. Would she play for him, and sing? She would try, she would do her best, which wasn't much. Then they might read—but anyway, he was to come early.

And so he came early the next day. Stephen turned the music for her while she sang. In one or two of the pieces he could join with her. She served ice-cream and cake, both home made, she assured him. Then they talked again, and again they went out into the rear garden. Honeysuckle perfumed the air, and a bird trilled softly somewhere in the foliage of the arbor. This time Tendrilla told him about herself, very freely, it seemed to him. Why did she do this? It was all very strange to him. Was she just leading him on to get him deeper than ever into a tangle? She didn't appear that kind of girl.

"Did you have a good time at the party the other evening?" he asked.

"No; I was too miserable thinking of how shabbily we had treated you."

"Who is Tom?" the heavens *would* fall!

"Tom? Oh, he's another brother."

"I thought he was your beau."

"I've never had such a luxury," she laughed, but in a way which implied that it was the sober truth.

They were seated in the shadow of the arbor. Stephen dared not look at her for fear she would see the joy in his soul shining boldly through his face. But the girl looked at him as the paling light profiled his fine face against the green foliage; and as she gazed, there came again that something into her heart which had time and again come to her since that first visit to Polepatch—something which she had unguardedly welcomed then rebuffed, then welcomed again—something which had subtilely crept deep down into her heart, and had persisted in staying there, glowing warmly like the soft light of the

spring sun. Acutely conscious of what was in her heart, the girl now became as quiet as he who sat beside her. It seemed to both of them a long time before either spoke.

"When does your train leave tomorrow?" she asked.

"At 2:30."

"I'll be down to see you off, and I'll bring you a luncheon."

"Thank you, thank you very much."

"Let me hear from you. I like to read about missionary experiences."

"And will you write to me?"

"I always reply to correspondence."

Shortly he arose to leave, and, although it was not late, she did not urge him to stay.

She was at the station the next day with her basket. As he took her hand to bid her goodby, they looked into each other's faces as if they saw something there they had never seen before. They said only the common farewell greetings, and gave only a warm pressure of the hands.

But that was enough.

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## Offerings

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How oft within the leafy dell  
A mellow song doth sink or swell.  
With fond delay,  
It fain would stay,  
Yet dies away.

And fair, amid the garden bowers,  
Doth sile the silken, snowy flowers.  
With nectar dew,  
So pure and true,  
They perish too!

How oft within the heart doth swell  
A glowing thought our lips would tell,  
But voiceful name,  
To blend with same,  
We cannot frame.

And so we learn, with tender pain,  
That sweetest tokens oft remain  
Not lost nor dead,  
In hidden bed,  
But still unsaid.

*Minnie Iverson Hodapp.*

# The Ideal Secretary

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By John Cuthers

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The duties of the office of Secretary in the various organizations of the Church are pleasing ones; and when once the principles underlying the complete and successful performance of these duties are fairly within your grasp, you will become fascinated with the processes of their application, and the continual charm of their perpetual novelty.

## *Importance of Punctuality*

Every task laid upon you should be faithfully performed. Be punctual in your attendance upon all the demands and appointments of the position. The continuous adherence to punctuality's seemingly stern requirements, is such a vital factor to your unqualified success that a few words regarding this prime essential will doubtless be timely. Punctuality consists of acting promptly in strict accordance with a pre-arranged plan. It is closely related to and is a vital essential to the acquisition of correct system. In its broader sense, therefore, punctuality consists not only of acting at the right time, but in the right manner and place. When punctuality is superlatively noticeable in any one person, it is either inherently acquired or acquired through inculcation. Sacred history is replete with instances wherein men displayed such perfect punctuality that they had only to be commanded and they promptly and unquestioningly obeyed. The history of nations furnishes striking examples wherein conquests were won and righteous and progressive principles established through *prompt* and well-directed action. But for the *promptness* and coolness of Paul Revere, the results of the battle of Bunker Hill and subsequent similar engagements, would have been in favor of the British, and the Declaration of Independence would have been a remote possibility instead of an historical achievement, out of which was conceived a land of liberty. See to it, therefore, that you possess the due regard for the suggestions of your commander, be he bishop, quorum president, or Sunday School superintendent, by carrying out your part of the exercises so uniquely that the characterization of your labors will spell success for the organization as a whole.



*Good Penmanship a Desirable Attainment*

The ability to *express your thoughts in writing* is allowed by all to be a desirable attainment. If you are to do this with ease and readiness you must previously attend, among other things, to the mechanical process of writing. If others are to read what you have written, your writing should be legible. Therefore, cultivate a neat, legible, business style of writing. The intrinsic value of this accomplishment is beyond computation; and as a concomitant to the study of accounts, indispensable. The writing of the scholars has probably more *influence in determining the reputation of a school* than any other subject that is taught.

*Exact Orthography Imperative*

Society demands correct spelling from an educated man. Whilst the ability to spell correctly is scarcely considered to be a merit, inability is deemed a disgrace. There is little disposition to make allowance for failures in spelling. It is assumed that bad spelling is the mark of an inferior education.

Improve and increase your vocabulary by continual and systematic reading from the best books. Read newspapers sparingly as there are abundant evidences at hand where the book reader has acquired the daily newspaper habit and reads the daily to such an extent that it is impossible for him to read books thereafter. He has broken his continuity of thought, and when this happens book-reading is impossible. Then, too, newspaper orthography is not as generally dependable as book orthography. Whenever you hear a word that you don't understand, make a memorandum of same and look up the explanation as soon as possible. This system will enable you to use the choicest words and insure correct orthography when reporting the minutes of meetings.

*Reading the Most Important of the "Three R's"*

Reading is commonly allowed to be the most important of the "three R's." It is the great means by which you obtain an acquaintance with matters that lie out of the sphere of your own direct observation.

The chief marks of good reading are: (1) *Rate*. Secretaries and others who can read fluently are sometimes tempted to read rapidly. Insure due deliberation. There is truth in the odd couplet:

Learn to read slow, all other graces  
Will duly follow in their proper places."

- (2) *Pause.* This is a chief aid to expression. Learn to regard the *sense* of what you are reading, and to pause accordingly. By pausing judiciously you husband your store of breath and are able to read for a longer time without fatigue. You are able also to let your eye be in advance of your voice, and thus can better comprehend the meaning of what you are reading.
- (3) *Inflection and Modulation.* "Read as you talk," and you will then employ such modulations and inflections as would express your meaning most naturally. One sometimes hears a monotonous "lesson-saying" character preserved throughout the reading of the entire minutes of a meeting.

### *Correspondence with Missionaries and Others*

You should be prompt, faithful, and unselfish in the matter of correspondence with missionaries and others. "Excuse me for not writing sooner" should be foreign to your vocabulary. As a matter of fact it takes five or ten minutes to write a letter and the secretary who pleads for forgiveness through lack of time has wasted a hundred times the minutes necessary to write a letter. The busy man or woman accepts his or her duty as a matter of course, arranges his or her correspondence and work in systematic order and goes at the thing, hammer and tongs and gets the thing done.

What is true in relation to the matter of correspondence is equally true in the matter of giving the proper attention and care to the disposition of all reports requested by presiding bishop's office and by other presiding authorities from time to time.

### *Initiative Increases Efficiency*

Initiative is simply the willingness and ability on the part of a secretary to do things that are not simply routine, to do things he is not told to do, to look for opportunities to improve the duties of secretaryship wherever possible.

The secretary who has no initiative in his make up is going around a circle and when you go around a circle you don't go forward. There is no one thing outside of honesty, ability, and hard work that will help the secretary to go forward like initiative.

In every great business there are many opportunities for the employee to do things he is not told to do and when an employee gets the initiative habit he is not long in attracting the attention of the boss.

Acquaint yourself with the plan of operation of each secretary of other organizations in your ward and also other wards

and stakes. Whenever you find a plan better than your own, take practical advantage of it. The true initiative spirit and desire to excel is shown in a letter addressed by a quorum secretary to a quorum president, as follows:

President.....

*Dear Brother:*—Attached hereto please find the names of the entire membership of the.....Quorum of..... and the information required for the full and proper completion of our new roll and record book. I would like to have this data as soon as possible. You will observe I have furnished some of the data already. I shall be glad to help you in any way you suggest until we have collected all the data obtainable. *My aim is to have the neatest and most perfect roll and record book throughout the entire Church.*

Above all, you must ever seek the guidance of the Holy Spirit in all you may be called upon to perform. Acting in perfect accord with God's Spirit, under all circumstances, is the underlying principle to be considered, if you would finally achieve the illimitable ideal.

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## My Friend

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Around the corner I have a friend,  
 In this great city that has no end;  
 Yet days go by and weeks rush on,  
 And before I know it a year is gone;  
 And I never see my old friend's face,  
 For Life is a swift and terrible race.  
 He knows I like him just as well  
 As in the days when I rang his bell  
 And he rang mine. We were younger then;  
 And now we are busy, tired men—  
 Tired with playing a foolish game,  
 Tired with trying to make a name.  
 "Tomorrow," I say, "I will call on Jim,  
 Just to show that I'm thinking of him."  
 But tomorrow comes, and tomorrow goes,  
 And the distance between us grows and grows.  
 Around the corner!—yet miles away \* \*  
 "Here's a telegram, sir." \* \* \*

'Jim died today!'

And that's what we get—and deserve in the end—  
 Around the corner a vanishing friend!

—Selected.

# The Value of Science

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By Ernest M. Hall, A. B., M. S., Teacher of Biology in Dixie Normal College

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In ancient times it was thought wonders were wrought by magic. The secrets of the universe were revealed at the altar of the gods and great significance was attached to the word of oracle or astrologer. It was a period of miracles and dreams. Nature to the human understanding was a chaos and a man's interpretation a mystic fog. Frogs came from mud, flies from filth, and man from clay. Anything might come from anything, since mystery and miracle ruled the earth. Today, science with its cause and effect, its mathematical formulae, its microscopes which discover an infinitesimal world, its telescopes which reveal the countless stars, its technical methods which outdo the magician, have all displaced the mystical, and many of the miracles of old are today performed by a child; things more wonderful than genii ever wrought are part of our everyday lives.

A few score years ago spontaneous generation was the theory which "explained" disease, and physicians were ignorant of the manifold activities of the microscopic world. The souring of milk, the spoiling of meat, the bitterness in wine, were explained as in the age of miracles. Pasteur saw the light and fanned the flame with all his skill and energy, while the world stood by content, in darkness. His germ theory of disease revolutionized medicine and accomplished more for suffering humanity than the work of any other man. In his work pure and applied science found their proper balance and produced results of momentous value.

## *Pure vs. Applied Science*

In the past, pure or fundamental science has been much misunderstood by the masses of the people to whom the only science of any importance was the extremely practical. "Of what use is it?" is the first question a layman would ask about a piece of research work. If the scientist was working out some principle in pure science the application of which had not yet become evident, the layman would consider him an old fogey, or a harmless sort of curiosity who might be saved from the asylum through being forced to do some real work. Dr. John M. Coulter, in a recent address before the Brooklyn Botanic



Garden said, "The general impression is that pure science holds no relation to public welfare, and that applied science serves our needs. You should know that all applied science depends upon pure science; that there would be nothing to apply unless pure science had discovered it. If we had only applied science, it would soon become sterile. It is pure or fundamental science that keeps applied science alive, that makes progress possible." Further on he said, "To neglect pure science and support only applied science would be like wanting children and eliminating parents."

At the time Franklin flew his kite in the thunderstorm and demonstrated that lightning is electricity, he little dreamed of the wonders that magic force would bring. When he pronounced his one-fluid theory with positive and negative charges, he little knew that he was laying the foundation for the development of the most potent force the world has known. Anyone, at present, can appreciate the value of Edison's electric light, the Bell telephone, or the Marconi wireless, but no doubt many thought Franklin, with his door-key and kite, was fooling away his time, while in reality he was performing a service for mankind which was destined with the help of others to turn night into day, to annihilate space, and to furnish the motive power for driving the wheels of the world.

It is common knowledge that the building of the Panama canal was made possible through the thorough sanitation of the Canal Zone by Dr. Gorgas. But is all the credit due Dr. Gorgas and his staff? Why didn't the French, years before, make use of the same principles by which Dr. Gorgas accomplished his splendid work? Simply because Ronald Ross had not yet discovered the relationship between malaria and the *Anopheles* mosquito; because Dr. Reed and his associates had not yet proved that yellow fever was caused through the bite of a mosquito and not by contact with other patients. These were the men behind the trenches in which Dr. Gorgas fought and without whose help he could not have won.

Someone has said that for every man in the trenches it requires seven men on the farms and in the factories, to feed, clothe, and supply him with munitions. Thus it is in science. For every man who makes a great discovery it requires many men behind him, working in the laboratories of pure science, discovering and verifying the laws and principles which form the very foundation stones of his structure.

People have ever been slow to accept the teachings of science. Galileo, in the seventeenth century, taught the Copernican theory of the solar system, that the sun is stationary in the center of the system and that the earth has a diurnal motion or rotation. This being thought contrary to holy writ, he was sum-

moned before the Pope and condemned as "vehemently suspected of heresy." He was also made to retract. He later recanted his recantation, however, for seventeen years later he dared to publish his book, begun years before, and which contained the same teachings. He was summoned this time before the Inquisition, again pronounced a heretic, made to recant, and by way of penance was enjoined to recite, once a week for three years, the seven penitential psalms. The remaining eight years of his life were spent in strict retirement.

It took Columbus sixteen years sufficiently to convince the courts of Europe that his scientific ideas were more substantial than dreams and to grant him material aid to make a demonstration. After Pasteur had demonstrated conclusively that micro-organisms come only from pre-existing living matter and that the theory of spontaneous generation is false, it took hundreds of experiments and years of patient persuasion to convince the people of the truth. Thus it has been all through the infancy and childhood of science. Indeed, it has taken a veritable world cataclysm to make us realize in a small degree how brilliant the maturity of science will be.

### *Science and the War*

The world war has affected almost every line of human endeavor. Industries have sprung up over night, the mines are being delved into with prodigious energy, agriculture has been greatly stimulated. Waste and extravagance are being decried on every hand. Science has suffered, yet it has in many ways been benefited, not by the suffering, but from other causes equally the result of the war.

The war has taken many of the younger scientists of Europe from the laboratories and placed them in the trenches. Thousands of students who were specializing in science to become eventually the scientists of the future, have gone to the front, many of them never to return. The reduction in the number of scientific workers has, of course, caused a marked falling off in the amount of investigative work being accomplished. This is shown clearly by Professor Withrow in a recent number of *Science*, in which he gives a list of forty-eight scientific journals which have ceased to appear since 1914. These are, chiefly, French and German publications. *Chemical Abstracts*, a journal published in the United States, which reviews all the principal articles in chemical research published in some six hundred scientific journals throughout the world, has fallen off in number of abstracts printed from 25,971, in 1913, to 15,784, in 1916. This means, approximately, ten thousand fewer pieces of research, in chemistry alone, during the past year as compared with the year before the war.

Some of the losses to science, caused by the war, are irreparable, such as the death of the brilliant English physicist, Moseley, who at the age of twenty-six had conducted an unparalleled research on the nature of the atom, a thing so fundamental that it might have revolutionized prevailing ideas of matter.

On the other hand, science has made great strides in perfecting engines of war and in designing new means of destruction. High explosive has become a titanic power. The air is conquered, and man is no longer forced figuratively to crawl the earth like a worm. America will send myriads of aircraft across the sea to join those of the allies in carrying the conflict far above the field of carnage, thousands of feet into the air. Then will sound in every ear the prophetic words in Tennyson's *Locksley Hall*:

"Heard the heavens fill with shouting, and there rained a ghastly dew  
From the nation's airy navies grappling in the central blue."

Science has, likewise, degraded warfare to the depths of the seas, where it vies with hell itself in the perpetration of horrors. Evidence is constantly increasing to show that the war will be decided, largely, by these recent innovations of science.

As if she were trying to make amends for her part in the forces of destruction, science has made wonderful progress in her care of the wounded and in safe-guarding the well. Although there are greater numbers engaged in this conflict than in any previous war, the losses from the usual camp diseases, such as typhoid, malaria, cholera, typhus fever, yellow fever, etc., are marvelously small. In the first six months during the Spanish-American war, after mobilization, there were 20,000 cases of typhoid among the American troops. During the recent stay of our troops on the Mexican border there was but one case of typhoid; the deadly reaper of past wars has been laid to rest.

Probably the greatest medical discovery of the war is the Carrel-Dakin treatment of wounds. Gunshot and shell wounds are now healed in half the time it took formerly, with a correspondingly greater percentage of cures, because of less gangrene and blood poisoning. The paraffin-resin treatment of burns has produced wonderful cures without the painful and inconvenient operation of skin grafting. After the war many discoveries will be divulged, which at present are held as military secrets.

The government has recognized the value of scientific training in several ways, notably in the appointment of the Army and Navy Councils of Defense consisting of the nation's greatest experts in engineering, invention, naval and military science. These men have to solve the practical problems arising from the gi-

gantic business of modern warfare. Pure science has been officially recognized, as never before, by the appointment of a National Research Council composed of the leading research men of the nation headed by Dr. R. A. Millikan of the University of Chicago. The purpose of this council in the words of Dr. Coulter, "is to bring into cooperation all of our scientific equipment in an attack upon the problems we are facing." The problems, which need immediate attention have been canvassed and are to be assigned to various research centers, where properly trained men and adequate equipment are available. Scientific experts throughout the country have organized the agricultural interests for greater production and less waste. Congress has put the marketing and handling of foods upon a scientific basis. Mr. Hoover is organizing the women of America into a great league for conservation and economy in the home.

After the war, no doubt, many of these organizations will survive, and betterment of economic and social conditions will be accomplished which under the less stimulating times of peace would have required generations. Science under the high ideals of democracy will beget a national efficiency beyond anything the world has seen, as far outdoing the cold and heartless efficiency of the Germans as the work of joyous hands surpasses that of the sweat shop.

*St. George, Utah*

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## Our Enemy

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(Colonel George W. Burr, U. S. A., Commandant of the Rock Island Arsenal, is said to have had the following "sermonette" placarded in all the shops there. It is an appeal which is directed to everyone:)

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the world.

I am more deadly than bullets, and I have wrecked more homes than the mightiest siege guns.

I steal, in the United States alone, over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike; the young and the old; the strong and the weak; widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor from the turning of the grindstone to the moving of every train.

I am relentless. I am everywhere—in the home, on the street, in the factory, at railroad crossings and on the sea.

I bring sickness, degradation, and death, and yet few seek to avoid me.

I destroy, crush or maim; I give nothing, but take all.

I am your worst enemy.

I AM CARELESSNESS.



# The Makers of Science

*By Franklin S. Harris, Ph. D., Professor of Agronomy, Utah Agricultural College*

## I—Agassiz

Those who knew Agassiz best, say that he would have been a great man no matter what field of work he engaged in. That he was a scientist was merely an incident to his greatness and not necessarily the cause of it. Probably this is true of most great men. The qualities that make up greatness contribute to success in any line. Industry, honesty, devotion to his work, humility, and high mindedness, all of which were so characteristic of Agassiz, would have made him an eminent citizen regardless of his vocation.

Jean Louis Rodolphe Agassiz was born May 28, 1807, in the village of Motier on the Lake of Morat, Switzerland. His father Louis Rudolph Agassiz was a clergyman and his mother, Rose Mayer, was the daughter of a physician. The picturesque location of his home in the Bernese Alps early turned his attention to the beauties of his surroundings. This, taken with the wise teachings of his mother, gave him an exceptional knowledge of nature and filled him with a desire amounting almost to a passion to study the laws of the natural world.

Until he was ten years old his parents were his only teachers. During his youth and young manhood he studied at Bienne, Zurich, Heidelberg, and Munich; his interest in science growing from year to year. Although he studied medicine his greatest interest was in natural science; and while at Munich he decided not to engage in the practice of medicine but to become a professor of natural history.

All during his school days he carried on research in science, so that by the time he received his Ph. D. degree in 1829 and his M. D. in 1830, he was well known as a scientific worker throughout Europe. During these early years it took all the money he could earn to publish his scientific writings, the most notable of which were his books on fossil fishes. In his struggle he received much encouragement and some financial help from the scientists Cuvier and von Humboldt. In those days there were not the facilities for scientific work that are found today. Now there are many public agencies for helping to carry on investigations and publishing results of researches. For these Agassiz

had to pay out of his scant savings, but he continued to work undaunted, sometimes almost in the face of starvation.

In 1832 he was made Professor of Natural History at Neuchatel near his old home; and was later offered a professorship at Heidelberg, which he rejected. Fourteen years later he came to America on what he thought was only a visit; but as a result of a number of circumstances he never returned to Europe. About this time the Lawrence Scientific School was established at Harvard University and Agassiz was induced to accept the chair of Natural History.

He was connected with Harvard from this time till his death which occurred in 1873, although during the period he was engaged in many other scientific enterprises. He directed a number of scientific expeditions to collect material for his great museum of comparative zoology which was established at Harvard under the joint patronage of the University and the State of Massachusetts. He also became a non-resident professor at Cornell University when that institution was established in 1865. The summer before his death he conducted a school on the island of Penikese. The methods of instruction that were used in this school have now become famous.

Important as are the actual scientific discoveries made by Agassiz, these are insignificant when compared with his accomplishments in enthusing young men with a desire to devote themselves to science. His worshipful attitude toward nature and his absolute sincerity deeply impressed all who had the opportunity of working with him. He entered his laboratory with the same attitude that he would enter a church. He felt that his chief mission in life was to trace the work of God through nature and he never allowed the opportunity for social advantage or personal ease to interfere with his purpose. Like Nchemiah of old he felt that he had a great work to do and he would not be turned from it. He was a constant inspiration to his students. He did not follow the ordinary methods of teaching but placed the students on their own resources. He gave direction and furnished objects of study, and the students were left to make their own observations.

While he had no sympathy with many wild scientific theories that ran rampant in his day, he was a firm believer in freedom for workers in science. He was charitable to all and expected the same tolerance for his own work. He was several times offered rather large sums of money to go into commercial work and lecturing, but he always said that he did not have time to make money. The works of God were so many and so wonderful and those studying his works so few that he must not leave his post even for a short time.

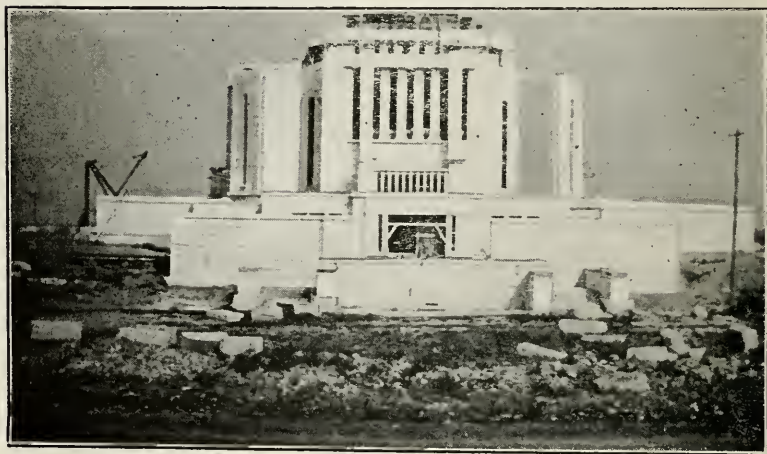
Dr. Burt G. Wilder, who was a student and later a fellow

teacher of Agassiz, said of him: "Agassiz was at once fascinating, persuasive, powerful, active and uplifting. Under my personal observation have come but two other comparable with him in this most potent combination of great qualities: viz., Henry Ward Beecher and Phillips Brooks. They were preachers; so was he. They based their ministrations upon what they regarded as the Word of God; he drew his texts from what, with equal faith, he held to be the Works of a Divine Creator. They were also alike in this: never was voice or hand raised otherwise than for the betterment of mankind."

Agassiz's philosophy of the world is summed up in the following taken from his essay on classification: "All the facts proclaim aloud the one God whom we know, adore, and love; and Natural History must in good time become the analysis of the thoughts of the Creator of the universe as manifested in the animal and plant kingdom."

Is it any wonder that this man was able to discover so many of nature's secrets and that he exercised such a powerful influence over the hearts of men?

*Logan, Utah*



*Photo by Dr. John H. Taylor*

### THE TEMPLE IN CANADA

At present two temples are being built by the Latter-day Saints—one in Cardston, Alberta, Canada, and one, now nearly finished, in Laie, Oahu, H. T. Temples are used for sacred religious ordinances, for the living and the dead. The cut shows the Canadian temple as it appeared under construction in August, 1917.

# Dedication Anthem

Composed especially for the dedication of the Hawaiian Temple, and respectfully inscribed to the Presiding Bishops of the Church of Jesus Christ of Latter-day Saints—Charles W. Nibley, Orrin P. Miller, David A. Smith

BY EVAN STEPHENS

Met.  $\text{♩} = 60$ .  
*Moderato, Maestoso, Marcato.*  
*pp trem.*

1st and 2nd Tenor.

*pp*

1. On the breeze, o'er the great Pa-ci-fic wave, Comes a
2. 'Tis a song from the ho - ly temple built On the

1st and 2nd Bass.

*8va Sempre.*  
*cres. f*

*dim.*

sweet sound of solemn gladness winging, Like a murmur from the  
 land of His chosen and be - lov - ed, In whose founts shall be

*cres. f* *dim.*



isles its wavelets lave: 'Tis the voices of its native children  
wash'd away the guilt Of a people from the earth long since re-

sing - ing. Not a war song with anger's mighty roar; Not a  
mov - ed. 'Tis a shout of re-demption and of love; 'Tis the

love-song with cadence softly blend - ing. 'Tis a new song un-  
sound of their hallow'd, glad re - joic - ing; 'Tis the ech - o of

The musical score is written for voice and piano. It features a vocal line with lyrics and a piano accompaniment. The score is divided into three systems. The first system contains the first two lines of lyrics. The second system contains the next two lines. The third system contains the final line of lyrics. The piano part includes various musical notations such as dynamics (f, p), articulation (accents), and phrasing slurs. The key signature is one sharp (F#) and the time signature is 3/8.

# DEDICATION ANTHEM

1089

*ff rit.*

heard, unknown be-fore, From the house of the Lord to heav'n ascending.  
singing heard a-bovè, That the children of blessed earth are voicing.

*ff rit. molto.*

## FULL CHORUS (With congregation joining.)

*Soprano.*

*Alto.*

*ff*

*Tenor.*

Ho - sannah! Ho-sannah! To God and the

*Bass.*

*Sop. soli.*

Ho - sannah, hosannah to

*Alto soli.*

*ff*

*Tenor soli.*

Hosan - nah! Hosan-nah! Ho - sannah to God and the

*Bass soli.*

*ff Accompaniment.*

The musical score is written for a four-part setting. The top two staves are for voices, with the treble clef staff for the Soprano and the bass clef staff for the Bass. The bottom two staves are for piano accompaniment, with the treble clef staff for the right hand and the bass clef staff for the left hand. The key signature is one sharp (F#), and the time signature is common time (C). The first system is for the vocal parts, with the lyrics "Lamb. Ho - sannah! Ho-sannah! Amen, and a-men." written below the staves. The second system is for the piano accompaniment, with the lyrics "God and the Lamb. Lamb. Ho-san - nah! Ho - san-nah! Amen, and a-men." written below the staves. The music features a variety of note values, including eighth, sixteenth, and thirty-second notes, as well as rests and accidentals.

The following verses may be used for general occasions:

# I

On the breeze, o'er the mountains and the waves,  
 Comes a sweet sound of solemn gladness ringing,  
 Breaks the silence of the long-forgotten graves:  
 'Tis the voices of God's chosen children singing.  
 Not a war song, with Anger's mighty roar;  
 Not a love song, with cadence softly blending:  
 'Tis a new song, unheard, unknown before,  
 From the House of the Lord to heav'n ascending.  
 Hosannah, etc.

# II.

'Tis a song from His holy temples built  
 On the land of His chosen and beloved,  
 In whose fountains shall be washed away the guilt  
 Of a people from the earth long since removed.  
 'Tis a shout of redemption and of love,  
 'Tis the sound of a people's glad rejoicing;  
 'Tis the echo of singing heard above  
 That the children of blessed earth are voicing.  
 Hosannah, etc.

# My Boy Joe

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By Frank R. Arnold

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Until I got a wife and children I always worked to please father. But now I've got to think of my own family and I know it will be a bitter disappointment to father if I quit teaching and go to ranching. But there is more money coming into a ranchman's pocket and less going out than there is in a school teacher's. Father thinks because I went through college and got to be a high school teacher that I'm a big man. I do know more than they do in those cow counties I came from and where father has always lived. They think a school teacher is only a little lower than the angels and could easily hold his own with the president of the United States just because he's different from them. They always call him professor and would even call him doctor if they had ever known of a doctor who didn't heal the sick. They call them cow counties because they are just one big range, and people do nothing there but raise cattle. They have good grain land but they let their water run to waste and import their flour. The last corners of the primitive west are there. The Navajos come up every summer to exchange blankets for horses and if a cowboy doesn't like you, you only have to say something to hurt his feelings and he'll draw a knife on you.

Father was always proud of me. Before I was six he'd have me read out loud whenever anyone came to the house just to show them how well I could do it. And then I got to reading books like *Log Cabin to White House* and *Poor Boys Who Have Become Famous*, and I began to share father's opinions of my talents. I thought surely I would arrive at the White House because I was starting on the same road that these men had traveled. The route couldn't possibly lead anywhere else. When I got through the grades father sent me away to school. We had just been buying a ranch and the family funds were low. Father is the kind that will never buy a thing until he has money in his pocket. He thinks credit is a curse rather than a blessing, so when I went away to school he could give me only sixteen dollars a month and out of that, fifteen had to go for board, leaving only one for current expenses. It was before the days of movies or I never should have made out. One month I had to have the seat of my trousers patched and the tailor charged me fifty cents. I remember how one of the boys laughed at that



patch one day when I was working at the board. I fixed him after the class so that he didn't get mirthful any more when I stood up to recite. That month it was harder than ever hitting the economy trail. All the same I reached home that summer with a nickel in my pocket, though I didn't have any breakfast before I took the stage for the forty mile ride home.

Then came college. Of course it was the state college or none. After a year of the agricultural course which was so easy I could pile up many credits in a year, I fell in love with a girl at home, decided to put off being president of the United States for a few years, married and went to teaching. That pleased father. I had the best school in the county and that first year I was elected school superintendent for the county. That pleased father more, though it was really his doing. There aren't more than 2,000 people in the county and it's bigger than Rhode Island but he's so well known and liked that his son can get anything he wants politically. County superintendent of schools sounds big until you know the county, and all the time a college diploma was becoming to me and after three years I went back for it. I put the three remaining years of college through in two years by taking extra courses and summer work and I was so busy I didn't think much about the presidency. You don't dream so much about yourself after your first son is born. Your dreams are all for him.

When commencement day came I wanted father to come and see me get my diploma. He was proud of me and I thought he would enjoy it. He thought so, too. He was so happy over me that he came three hundred miles just to see me sitting in my college gown with sixty others, and filing across the stage to get our degrees. We call it "taking out" our degrees. Well, father came up to see me take out my degree thinking it would be the happiest day of his life, and it turned out to be the saddest, for he learned then the inevitable lesson that most fathers must learn sooner or later. Just think, I was the first boy from our county who had even gone through college. I was also the first of our family to do it. I had done it in three years. I had also acquired a wife and child en route, but that's nothing in the West. Father thought the professors would all be falling over themselves to grasp him by the hand and tell him how well his boy Joe had done, how smart a boy must be to do four years work in three. I even believe that he privately expected the college president would take him aside and say, "I'm getting old. I'm not what I was, and when I'm through with my job, your boy Joe shall have it."

Poor father! It didn't work out that way. Not in a single detail. I introduced him to president, deans, and professors. They were nervously "glad to meet him" and rushed on with

their little axes to grind with the board members and millionaires who were to receive honorary degrees. Not a word did they say about the altogether extraordinary attainments of the boy Joe. There were at least two hundred other parents and relatives present and I introduced him to some of them. They all had Toms and Wills of their own and no over-weening interest in the boy Joe. Father's swan had become not exactly an ugly duckling, but anyway a very ordinary chicken.

Father is the quiet kind and doesn't say much. But I knew what he was thinking about and tried to explain that it was but natural that I should loom larger on the horizon of my home town than on the college campus. A natural fact, indeed, but a new one, a terrible one, and one not to be assimilated in a day. I don't think father ever did take it in wholly. I am sure he looks on that commencement day as a horrible nightmare, for all he said to me that night was, "I'm going right home tomorrow morning, Joe. I can believe in you there."

Well, I suppose the same lesson is coming to me some day when young Joe grows up. By the way, you just ought to come over to the house some day and hear him read *Wild Animals I Have Known*. He reads out loud as well as you or I can, and he's only six.

Logan, Utah

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Waterloo, Granite Stake, Scouts Busy in Their War Garden

Utah has many scout gardens this year; and through the efforts of the Scouts hundreds of formerly idle acres have been made to yield foodstuffs in abundance.

# "The True Church"

By Fred L. W. Bennett

I have just discovered amongst some old newspapers and other things a tiny pamphlet issued by the *Westminster Press*, of Philadelphia, Pa., which attracted my attention immediately. It is on a subject of perennial interest and the title is "*The True Church*. The author is the Rev. J. C. Ryle, B. A., Rector of Holmingham, Suffolk.

Not having anything urgent on hand at the moment, I venture to give readers of the *Era* a few extracts from my "find."

After a few preliminary remarks our author says, in answer to his own question as to which is the true church:

It is a Church of which all the members have the same marks. They are all born again of the Spirit. They all possess repentance towards God, faith towards our Lord Jesus Christ, and holiness of life and conversation. They all hate sin and they all love Christ. They worship differently, and after various fashions. Some worship with a form of prayer, and some with none. \* \* \* But they all worship with one heart. They are all led by one Spirit. They all build upon one foundation. They all draw their religion from one single book,—that is the Bible. They are all joined to one great center, that is Jesus Christ. \* \* \*

The Reverend Gentleman does not stop to explain how these persons can be led by one spirit, build on the same foundation, get religion from one single book, and all be joined to one great centre, and yet worship differently and after various fashions. But I must go on:

It is a Church which is dependent upon no minister upon earth, however much it values those who preach the gospel to its members. The life of its members does not hang upon church-membership, and baptisms and the Lord's Supper, although they highly value these things, when they are to be had. But it has only one Great Head,—one Shepherd,—one chief Bishop,—and that is Jesus Christ. \* \* \* Once let a man repent and believe the gospel, and that moment he becomes a member of this Church.

I cannot think the author has weighed this paragraph, for it is equivalent to saying that an organization for the teaching of religion is not essential—a theory cherished by all the so-called free-thinkers, but diametrically opposed by both the old and new Testaments. Every creed—religious, commercial, or what not, must be backed up by an organization, not only for propa-

ganda or defensive purposes, but in order that its adherents may be kept in harmony on doctrinal and other matters. Similar remarks apply to Mr. Ryle's statement that immediately a man believes the gospel he becomes, automatically, a member of Christ's Church; whereas he must be formally admitted by one having authority to act in Christ's behalf. Anarchy will destroy anything, and this is as true of religions as countries.

After reminding us that “This is the Church which possesses ‘true unity,’” our author says:

This is the only Church which is truly *Apostolic*. It is built on the foundation laid by the apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice, and they consider the man who talks of following the apostles without possessing these things, to be no better than sounding brass and a tinkling cymbal.

This, despite the fact that there had not been an apostolic system in the world for hundreds of years until the advent of “Mormonism”—which our learned author would doubtless be unwilling to regard as a legitimate religion at all!

Again:

This is the only Church of which no member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity. They are never cast out.

Mr. Ryle seems to have great respect for the Bible when it suits his purpose, at other times he treats it as nought. This Book tells us distinctly that there is no hope for the Sons of Perdition, who are none other than persons “once enrolled in the lists of the Church.” Was not Judas a member of Christ's Church and are we to consider him “safe for eternity?” Judas is not the only apostate of early times; there were hundreds of others of less prominence, but, possibly, of almost equal perfidy. Others, though not apostates, gave up the struggle, as at the present time, and they, too, cannot be regarded as “safe for eternity” as those “who endure to the end.”

And again:

Not one bone of Christ's mystical body shall ever be broken. Not one lamb of Christ's flock shall ever be plucked out of his hand.

It is such talk as this that drives intelligent men and women from the churches. Why the word “mystical”? and why use silly sentimental figures in the latter sentence? I was reading an address not long since wherein it was stated that business men did not attend church now-a-days in a certain part of the country. Is there any wonder when they are treated to such rubbish as I have quoted?



The idea of the author under discussion is doubtless that none of the churches of Christendom are perfect (which is true), and therefore the true Church must be an unearthly, ethereal affair. To him Church and Deity are alike, both spiritual. The emphatic utterances of the Savior make no difference, they are spiritualized, too. The pity of it is not so much that people entertain false ideas through such teachings (the truth could correct them), but that they become so disgusted and their intelligence so outraged that they absolutely refuse to consider religion any more. There has been so much bigotry concerning religion that many persons at the present time seem unwilling to state their views unhesitatingly and with emphasis. They seem to be afraid of being charged with narrowmindedness, and this seems to be one of the things which guided Mr. Ryle in the compilation of his work. Do not be afraid of this bigotry charge, my brethren and sisters. What some people boast of as their broadmindedness is nothing more than an inability to think for themselves!

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### "A Man From This House"

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In many a home, we view his photo with touching admiration, as we read, "A man from this house is now serving at the front for his country."

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A man from this house, hale and whole,  
Most sound of limb and strong of soul,  
With purpose high and will unswerving,  
His Nation, at the front, is serving.

A man from this house, kind and true  
As ever patriot-spirit knew,  
Is gone—how touching still the story—  
To shield, to guard a Nation's glory!

A man from this house, young and bright  
As ever smiled 'mid morning light,  
His presence leal and fair is lending—  
Humanity's great cause defending.

A man from this house, one of the best  
That ever loved our lovely West,  
Is there—our flag is waving o'er him—  
May heaven's watchcare shine before him.

*Minnie Iverson Hodapp.*

*Huntington, Utah*

# The Federation of the World

## A Thousand Years of Peace

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By James E. Talmage of the Council of the Twelve

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*We believe \* \* \* that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.—Articles of Faith, No. 10.*

Through the lurid gloom of smoke and fire in which the nations are today enshrouded, amidst the awful stench of blood that is sickening the world, come the enlightening beams of comforting assurance that an era of peace is to be established. And this shall be a peace that cannot be broken, for righteousness shall rule, and man's birthright to liberty shall be inviolate.

Of necessity this blessed state shall be attained only after due preparation; for in the economy of God it would be as incongruous to force upon mankind an unappreciated and undesired boon as to arbitrarily afflict with an undeserved curse.

The coming of the Lord Jesus Christ to reign personally upon the earth is near at hand, for the Scriptures so attest. Prophecies relating to this impending event specify a period of a thousand years, distinctively known as the *Millennium*, which in certain conditions shall differ from both preceding and succeeding time. While this period is nowise indicative of a limitation to the Lord's dominion, it specifies the duration of a particular part of His ministry, even as the epoch of His administration in the flesh is measurable in terms of years and days.

Unto righteous Enoch, who walked with God and was bodily taken from the earth (Gen. 5:24; Heb. 11:5), the certainty of the millennial reign was revealed over thirty centuries before the Lord's birth in mortality, as is thus recorded: "*And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.*" (Pearl of Great Price, Moses 7:65.)

In glorious vision John, the apostle and revelator, foresaw Christ's personal reign, during which Satan is to be bound:

*"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or*

*in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."* (Rev. 20:4, 5; see also verse 2.)

The Millennium is to be a Sabbatical era, when the earth shall rest; and men, relieved from the tyranny of Satan, shall, if they will, live in righteousness and peace. Man, to whom was given dominion over the earth and its creatures, shall rule by love, for enmity between him and the brute creation shall cease, and the ferocity and venom of the beasts shall be done away. So hath the Lord avowed through the prophet Isaiah. (See Isa. ch. 65.)

We are definitely assured that the Millennium is to be inaugurated by the advent of Christ, and that Satan's power over men shall be suspended, and further, that after the thousand blessed years are finished, Satan shall be loosed for a season, and such as elect to follow him shall eventually go with him to eternal condemnation. See Rev. 20:7, and consider these words of the Lord Christ spoken in the current dispensation:

*"For in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth. For the great Millennium, of which I have spoken by the mouth of my servants, shall come; For Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth. \* \* \* \* Harken ye to these words: Behold, I am Jesus Christ, the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds."* (Doctrine and Covenants 43:29-34.)

The following revelation is equally specific:

*"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand \* \* \* And again, verily, verily, I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth."* (Doctrine and Covenants 29:11, 22, 23.)

It is evident from citations given and from all Scripture bearing upon the subject, that the Millennium is to precede the consummation spoken of as "the end of the world." In the era of peace both mortal and immortalized beings will tenant the earth; and though sin will not be wholly abolished nor death banished, the powers of righteousness shall be dominant. Though Satan shall afterward regain a measure of power over mankind, his time will be short and the earth shall eventually be restored to its paradisiacal glory, and become a fit abode for the glorified children of our God and His Christ.



## The Gardo House

*By Susa Young Gates*

Much interest has been awakened in the historic Gardo House, through the recent removal of its owner, Mrs. Edwin F. Holmes, from Salt Lake City, to California. It may interest the readers to have a recital of the building and the furnishing of this home, and later of its selling and its occupancy by non-"Mormons."

The corner originally belonged to Colonel A. P. Rockwood, and the adobe house thereon contained his family for some time. His daughter, Ellen, was married to President Brigham Young, and died in her early wifehood. After Colonel Rockwood moved, the place was purchased by Brigham Young, and the house was occupied by the veteran pioneer and official barber, John Squires, who engaged Clem Horsley as his assistant. Brother Squires virtually barbered all of the Utah pioneers, and many interesting scenes were enacted within those four walls. Here sat, in the quaint, home-made barber's arm-chair, the great men of the pioneer community. Here it was that stately, dignified



Brigham Young, and restless, witty Heber C. Kimball, had their beards trimmed and their hair cut straight across the neck, as was the custom in the early days. Erastus Snow was shaved here, in vain, for he was not a hairy man. Massive, powerful George A. Smith received what help he could to preserve the precious hair that later refused to sprinkle his shining bald head, and here was made the first light brown wig that graced his massive poll, the hair of which was taken from the luxuriant tresses of his niece, Julina Lambson, later wife of President Joseph F. Smith. Who does not recall his calm removal of that same wig in the midst of a sermon on a hot day, while he mopped his shining dome and returned the wig with placid unconcern. Imagine the consternation of the Indians who first beheld this hirsute accomplishment? An amusing incident occurred in Scipio at the home of Elder Jesse Martin, when Pres. George A. Smith was passing through there on one of his frequent trips south. He, with other men of the party, among them his nephew, President Joseph F. Smith, then a youth, went out to wash up for supper, at the bench on the porch. On the grass around Indians were squatted, while a crowd of curious children stood about studiously watching the doings of the famous visitors from the north.

Filling the basin with fresh water, President George A. first took off his large hat, then he pulled out his teeth; Indians and children gasped at this curious phenomenon; but when he calmly removed his luxuriant brown wig, and the great bald head emerged into view, both Indians and children fled affrighted from the scene.

Brother John Squires was the official barber of President Young and the heads of the Church. When those historic trips were taken by President Young through the settlements, north or south, he had Brother Squires in the company, and all were barbered and trimmed and scented according to the latest pioneer fashion. Many intensely interesting stories could be told of Brother Squires and his barber shop!

Here Joseph F. Smith, handsome and debonair, had his moustache and sideburns trimmed and the rest of his face clean shaven. Squire Wells sat in the arm-chair to have his beard neatly trimmed and his glossy, luxuriant, sandy hair dressed *a la mode*. Here sat travelers, gold-seekers, on their way to California, with the few actors who were lured by the fine theatre, the safe pioneer salary, and the keen dramatic appreciation of Brigham Young and his people. The actors Irwin and Pauncefort were duly shaven and shorn in the official barber's chair. Burgamot, lavender, eau de cologne, and even homely wintergreen, formed the basis of perfumes for the unctions and ointments compounded chiefly of bears' grease, which anointed the

beards or added gloss to the curls of the occupants of that historic barber's chair. Sometimes Brother Squires permitted apprentices to come in and learn the art of hair-weaving. Among these was the youthful and studious little Julina Lambson, niece of Aunt Bathsheba W. Smith, a resident of her aunt's home, next door. Here the child listened to the recital of many stories from the bearded lips of those who sat under the hands of Barber Squires. Among them was the actor, Irwin, who told the story of his life struggles to the interested pioneer listeners who sat about the barber shop which was the common center for men's interchange for their kind of gossip and pioneer yarns.

Ladies did not disdain to enter the broad, green, wooden door and have their hair shampooed or cut in the fashion that once obtained of short-haired curls for all but mature pioneer women.

With the removal to Main Street of the old barber shop, the house was occupied by that famous pioneer midwife, Grandma Hardie, and her son James Hardie, the actor; her daughter, Phyllis, who married Stephen Lynch,—and these two married couples lived in the Hardie home for some time. Her daughter Grace was here also; she afterwards married Le Grand Young. With their removal the house was left vacant.

Finally, just before the death of Brigham Young he decided to build here the official residence of the President of the Church. He employed Mr. Ridges who was the architect and builder of the Tabernacle organ, and was, therefore, somewhat noted as a pioneer architect, to draw the plans and superintend the construction of this official residence. There is no doubt that President Young had his inspiration concerning this Church headquarters from the 124th section of the Doctrine and Covenants. The Prophet Joseph Smith began the erection of such a house of entertainment in Nauvoo, but which was never finished.

President Young had long and keenly felt the need of an official residence where strangers and distinguished guests could be entertained. He often accepted for such visitors the proffered hospitality of the generous merchant prince, William Jennings, and it was for such purpose, and such only, that he undertook the erection of the Gardo House.

The building of the Gardo House went forward rather slowly as President Young was persecuted and prosecuted constantly and his mind was very much engaged with the completion of the St. George temple. He died August 29, 1877, and the Gardo House was not nearly finished at that time. He was very much disappointed with its style and fashion, for he said once, rather sarcastically, to the writer, pointing across to the

building from his office where he sat, "What do you think of my tabernacle organ over there?" Truly the resemblance is remarkable, if not ridiculous, when one's attention is called to it. The Brigham Young Estate sold the Gardo House to the Church.

It is one of those mysterious and inexplicable things which gave this place the name of the "Amelia Palace." There are enough true things connected with the building to make the underlying untruth all the more annoying to members of the Young family. It is true that President Brigham Young planned and partly built the house; it is true that he had a wife named Amelia; it is true that she might possibly have lived there, or any other one of his wives might have lived there; no one could possibly say as to that, for surely Brigham Young said nothing about it, so far as is known. However, the curiosity-seeker, the scandal-monger, and the searcher for sensations, have altogether dubbed the place the "Amelia Palace," and such it will doubtless remain to the end of the chapter, but not without this protest which ought to enlighten people of the truth.

On the death of President Brigham Young, President John Taylor assumed charge of the official residence. The cost of remodeling it, and furnishing it, was over \$30,000, and it was not ready for occupancy until 1880, when President John Taylor took possession of the Church's official residence, as was his right. Not a stick of furniture in the house was ordered or seen by President Brigham Young, not any of the finishing or the furnishing was planned by him or his wife, Amelia, nor did either one of them know anything about the many things that are falsely associated with their names and spurious residence there. There is some beautiful hand carving, done by young Earl Cummings, in one of the drawing-rooms, but it was arranged for and carried forward under the direction of President John Taylor. On the death of President Taylor the house was rented. Mr. and Mrs. A. W. McCune and family occupied the place for some time.

President Wilford Woodruff, who succeeded to the Presidency always lived at his old farm place. The Gardo House was, therefore, rented, as has been said. Mrs. A. W. McCune added many beautiful touches to the furnishings and finishings of this house. Her artistic sense of values gave many a nook and corner the atmosphere of the home dwelling which is very much a part of her character, but on removing she took with her all of her things, except a pair of andirons which she could never get back.

Finally, on the 13th of October, 1898, under the administration of President Snow, and after the troublous times succeeding the escheating of the Church property, he decided to

sell the whole place to assist the Church in paying the enormous debt accrued because of the numerous debts engendered through the Edmunds-Tucker law which escheated all Church property, and which it cost hundreds of thousands of dollars to reclaim.

The house and furnishings were sold to Colonel Holmes for the sacrificial price of \$46,000. It had cost the Church originally very much more. On acquiring the place, it was evidently decided to emphasize the Brigham Young note in the house, with the Amelia attachment, to draw the stops on every tune that was played on these two interchanging notes. The house certainly has its historic atmosphere. It certainly was begun by Brigham Young, and became the official residence of President John Taylor, and was the home for some years of Mr. and Mrs. A. W. McCune and family. There is no value nor importance in exaggerating or misstating the actual historical facts, and we who understand the whole situation are often annoyed by the persistent untrue reports concerning this house.

Colonel Holmes built the beautiful picture gallery which is attached to the house, and his public spirited wife has entertained very elaborately, while the fame of the house has gone far and wide. Their absence from the city will certainly be noted in social circles. It is hoped, however, that the house will lose the sensational title attached to it, and that it shall be known in the future as the Gardo House.



*Stacking Hay in Canada,—A Load on the Stack at a Pitch*



# EDITORS' TABLE



## The Vital Point in Education

The beginning and the end of all education is God. It has been truly stated that all civilized people have held this fact to be true. Jesus Christ taught the value of it when, in his agony before the hour of his death, he prayed the Father to glorify him that he, the Son, might also glorify God, exclaiming, "And this is life eternal, that they [mankind] might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Knowing and revealing God, and doing his will, were the beginning and the end of the achievements of our Lord and Savior. He being our example, it is as reasonable as it is certain that the basis of all teaching of the young must and should be founded on the moral and spiritual principles that shall lead their minds directly to the thought of God as we comprehend him through Jesus Christ.

As it was with the Savior, so it is with us. It is our duty "to glorify God" that, like Jesus, we, too, and our children may be glorified with the glory which we had with God before the world was. To do this it is necessary that we understand him, and that the beginning and end of the education of our children shall lead to a true understanding of our Heavenly Father.

Logically, all religious teaching of this kind is excluded from our public schools. In the main, we must agree with the wisdom of this arrangement and with the principles of our national Constitution that seem to so provide. We feel obliged to accept the situation as the best for all, and really see the wisdom in our readiness to do so.

But have we learned to realize what this means to our children, and what responsibility it places upon us as parents?

In our public education we are much at sea, largely, as has been stated, for the want of some great and fundamental principle, such as a staunch belief in and a knowledge of God would provide. This view, of course, would not seem to agree, much less to be in accord, with a public school system from which virtually all reference to God is excluded. And because of existing conditions, there appears no way at present through which the methods of our public schools in this respect may be changed.

What, then, shall we do to give our children a living and true knowledge of the great and essential aim of education—to know the only true God whom to know is life eternal?

Fathers and mothers among the Latter-day Saints must realize their responsibility in this matter. We have our Church schools, we have our sacrament meetings, our Sunday schools, our mutuals, religion classes and primary organizations. We are perhaps better equipped for public religious training than any other community in our country. These are all very good, but let it be remembered that in these commendable and essential organizations, our children spend only a small part of their time, and in some of them, as in the Church schools, only a relatively small per cent of our young people ever enter. Then, again, in all of them, only a portion of the precious, short time for teaching is devoted to God and religion.

Obviously, then, the duty and responsibility of teaching God is imposed primarily upon the home. For if He is the basis of all education, and His Name is not mentioned in the public schools, and inadequately taught in our Church organizations, upon father and mother in the home rests the greatest task of education. They must devise a plan for performing this essential work, and do it in a way that is best for them and for their children, and besides be very sure that it is not neglected. One home evening a week with their children devoted to this vital duty, and also a daily worship in the home through simple and earnest prayer, would appear essential, and the least that they can do.

Parents, mothers especially, should be engaged in bearing the burdens of this tremendously important task which true education imposes upon them. It is of greater moment than languages, the "ologies" and philosophies, than public speaking, clothes, manners, music, dancing, physical training, or what not.

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## Messages from the Missions

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### Great Admiration for "Mormon" System of Education

Elder A. R. W. Hintze, of Hastings, New Zealand, has received a letter from R. Latham, secretary of the G. H. Swan Memorial Children's Paddling Pool Committee, of Napier, New Zealand. In this letter, Mr. Latham informs Elder Hintze, who is a professor in the Latter-day Saints Maori Agricultural College, of Hastings, that they will be pleased to accept the offer of the college for the students of the college to give a musical entertainment in the Municipal Theater, of Napier. The concert was given on the 25th of July. Mr. Latham expresses to Elder Hintze his "keen appreciation of the kindly spirit in which the offer was made," and says that "Mr. Swan, for whom the memorial is organized, was mayor of Napier for fifteen years, and a great lover of children, also a generous helper of the distressed." He says

further, to Elder Hintze: "May I take this opportunity of expressing great admiration for the system of education you adopt in the Maori Agricultural College? You not only aim at giving a sound moral and mental training, and also a technical training to fit the young men to become skilled workers in the main industry of the country, but you develop the social side of their education as shown by the entertainments the students give. This, I think, is a most important and beneficial aspect which is unfortunately neglected in the national system of New Zealand. Opportunity will be taken at the entertainment to publicly refer to your excellent work."

The committee having the Children's Pool in charge is composed of a representative number of leading citizens of Napier, so that the compliment which has been paid to our agricultural college in Hastings is one of great importance, and shows the excellent work and standing of the college in that community, as well as the splendid ideals of social life which the teachers practically put before the people.

### An English Congregation

President Geo. F. Richards of the European Mission, with President Jas. Gunn McKay, and congregation of London conference, the most populous conference in the world, comprising over twenty million souls! Taken at "Deseret," London (Stamford Hill), the central headquarters.

In center, sitting near front: President Geo. F. Richards of Salt Lake;



*Exclusive Photo by Percy Percival, London. Taken July 26, 1917*

standing, last row, at extreme right: President Jas. Gunn McKay of Ogden, Utah, head of London conference; standing, last row, in khaki, fourth from right, Sergt. Wm. A. Carroll, formerly of Salt Lake, injured at battle of Somme, now still drilling soldiers as "Bandmaster Carroll," in England, one of the heroes of this great war. Extreme right, just back of soldier, Elder A. G. Holland, of Rigby, Idaho.

### A Good Word for the Bureau of Information

Elder Leon M. Strong, writing from Freeport, Illinois: "These four elders are doing country work without purse or scrip in northern Illinois,



with headquarters at Freeport. They have made several enjoyable visits among the country people, and they find that prejudice is fast giving way to the truth about 'Mormonism.'

Many from this district have visited Salt Lake City, and the courteous treatment afforded them by the Bureau of Information in their visits to the Temple grounds and the organ recitals, has gone far in allaying past prejudice and in dispelling arguments against the elders. We have a number of investigators ready for baptism, and intend to organize a branch here this winter. Our street meetings are well attended, from 100 to 150 people being present at each meeting.



We have some good Saints here who practice the gospel, thus causing favorable comment from all who know them. Some of the Saints are doing much tracting themselves which is very helpful to the elders, since they can obtain an audience often where an elder cannot. Elders from left to right: Ray Watkins, Midway; Leon M. Strong, Kaysville; front: Woodruff Rust, Hurricane, Utah, and Milton Woodward, Franklin, Idaho."

### Los Angeles Conference

From left to right, front row: Verne S. Weight, John P. Greene, Alfred J. Alder, Diamon D. Bodily, Harrison Hedger, George A. Robison, Peter Okelberry.

Second row: Gladys Huish, Thomas M. Irvine, Myron L. Western (mis-



sion secretary), President Joseph E. Robinson, Conference President M. H. Ellison, Clifford R. Cummings (retiring secretary), Verda Egbert.

Third row: Irene Winward, Anna B. Quist (mission house matron),



Julia Cherry, Flora Belnap (stenographer), Francis M. Western, Emma C. Christensen (stenographer), Violet Gardiner, Mrs. Reuben Davis.

Fourth row: Elva Hunt, Florida Robbins, Wilford Wheelwright, William A. Taylor, Arthur W. Grix, Robert A. Huntington, Laura A. Clyde, Reuben Davis, Celia Eldridge.

### Sisters of Tahitian Mission

Papeete, Tahiti. Sister Rossiter, wife of President Ernest C. Rossiter and Sister George A. Compton and her baby, Marama, who was born at Tahiti.

### Street Meetings Abandoned Owing to Prejudice

Van F. McBride, writing from Christ Church, New Zealand, July 6: "We find the people here very much prejudiced against our cause. Hence, it is almost impossible to obtain a hearing or to present the truths of the gospel to the inhabitants of this city. On several occasions we have attempted



to hold open-air meetings, but were opposed to such an extent from all directions, and were finally followed home by a mob on several occasions, that we were compelled to abandon the idea of street preaching. Since then we have spent most of our time in tracting, visiting Saints and friends, and holding some few Sunday schools in our own quiet way. Elders, left to right: Ben E. Young, Ogden; Alonzo E. Cox, Provo; Van F. McBride, Tooele."

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### The "Y. M. M. I. A. Hand-Book"

Superintendents should see that each ward is supplied with a copy of this *Hand-Book*. Every officer who desires to know something about the Mutual organizations should read carefully the *Y. M. M. I. A. Hand-Book* which contains answers to a thousand questions that arise in our work. One dozen is sold for \$2.40 cash with the order. Separate copies 25 cents; order from the *Improvement Era*, 22 Bishop's Building, Salt Lake City, Utah. Send it to your friends abroad and inform them what the Latter-day Saints are doing for their young people.

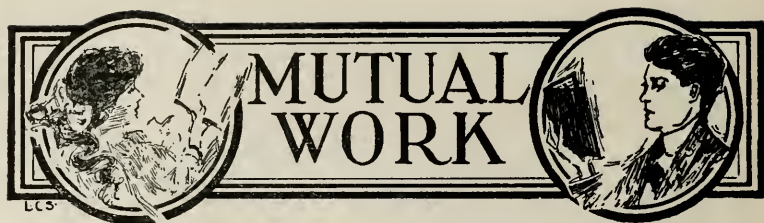
# PRIESTHOOD QUO- -RUMS' TABLE

## Ward Teaching in Clifton

The readers of the *Era* might be interested in the remarkable record in ward teaching made by Clifton ward, Oneida stake. This ward was one of the pioneers in getting their full one hundred per cent visits. Some time ago I had occasion to visit that ward on teachers' report day. I found every teacher present, although the weather was extremely bad and the ward is widely scattered. I had a kodak and took the pictures of these men, every man at his post of duty. Such men are to be congratulated, along with their splendid bishopric. I asked Bishop S. M. Lee for the ward record in teaching. He replied, in part, as follows: "The Clifton ward made its first 100 per cent in the year 1912, and has been able to reach the 100 per cent mark every year since that time. We attribute our success to the faithfulness of the teachers, and to the close watchfulness of the bishopric. If a ward teacher is unable to make his visit, he notifies the bishop and he gets other help, or the members of the bishopric make the visit. Each month a written notice is sent each teacher notifying him to make his visit, and suggesting to him the subject which the bishopric desire him to take up with the people. With a very few exceptions we have always had our full report on report day. Until 1916, we had eight teachers' districts, and 16 teachers; we now have nine teachers' districts, and 18 teachers."



The inclosed photograph shows the teachers and the bishopric of the ward. Front row, left to right: R. C. Van Luvan, Thos. A. Howell, E. Vernon Howell (first counselor), Bishop S. M. Lee, James L. Williams (second counselor), John Sant, Martin Henderson; middle row: Louis Taylor, Simon S. Hooker, John V. Sperry, Nathaniel Parritt, George F. McDermott, Oscar N. Despain, and Carl Vichweg; back row: John H. Henderson, L. F. Williams, Peter M. Ostegar, Thomas H. Sant, Thomas Sant, L. A. Bingham, and John P. Larson.—*H. R. Merrill.*



### New Volume of the "Era"

This number closes the present volume of the *Era*, the new volume (21) beginning in November. We ask our readers to use the blank order form in the announcement in this issue when renewing their subscriptions. Your promptness will insure your receiving the magazine without missing any number. All personal subscriptions sent in will be credited to your ward. Do not wait to be asked; send in your own renewal now.

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### Ruling as to Scoring for Punctual Attendance

Each member of the M. I. A. present at the *appointed* time for the opening of the meeting, and who remains during the entire season, scores 1 point. It is expected that M. I. A. meetings will commence at the *appointed* time. Should there, for some unavoidable reason, be a delay in commencing the meeting, members who are present at the *appointed* time will score, those who come after the *appointed* time will not score.

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### Era Subscription Lists

Subscription blanks for the *Era* lists have been sent out to stake superintendents for distribution to the ward officers. Canvass for the *Era* should begin immediately, and every family should be visited and asked to subscribe so that the efficiency credit for the ward may be earned. Many of the stakes have already finished their lists, having taken the matter up in the first week of September. Others have arranged to complete the work with the week ending October 15; still others are following the instructions of the *Hand Book* and will complete the canvass during the two weeks ending October 30. The main point is to get at the work, set a definite time to do it, and complete it in the time set, letting it not drag on during the season. It is becoming clearer every day that the ward officers who finish the collection for their fund and the canvass for the *Era* before the opening of the regular meetings in October, are best prepared to go on with their work. The entertainment evening for raising the fund this year is Friday, October 12, following the opening on Tuesday evening, October 9.

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## The Ethics of the Doctrine and Covenants.

For Advanced Senior Class, Joint Y. M. and Y. L. M. I. A.

### ETHICS AND RELIGION (Continued)

#### *Lesson Three—The Inadequacy of Ethics—Continued*

At the World's Congress of Religions, President Scovell, of Worcester College, in a paper entitled, "What Constitutes a Religious and Distinguished from a Moral Life?" said: "There is a certain loftiness in the port and



mein of religion. It is conscious of power. If some moral life asserts its own sufficiency, religion said, 'well, look some more,' (as Agassiz said to his half open-eyed student) 'look some more into the self for which you seem sufficient, and you will see rifts and chasms and disharmonies and impossibilities which reduced far older thinkers to the ethics of despair.' If still other morals assail the divine power of sudden reconstruction and peace, of forgiveness and the justice of atonement, religion says, 'wait and see, whence is this righteousness coming into the world, by the law, or by faith?' I say there is something sublime in this regal confidence which the religious life breathes amid all contradictions. All religions (in proportion as they are religions and not mere systems of ethics) share in this confidence in proportion to the truth they contain. \* \* \* \*

"\* \* \* \* What the world wants is the best religion. It wants it with a deeper thirst than it wants silver or gold, or knowledge or science. \* \* \* \*

"The world tries ethics every once in a while. Cain tried it and murdered Abel. The Pharisees tried it and crucified Christ. The Jesuits tried it and met Pascal. Extreme Unitarianism tried it and withered. The French revolution tried it in the theophilanthropists, and Robespierre restored God. The French people, since 1870, tried it in excluding religion from education, and yielded to Jules Simon, who said the children must be taught God as well as love of country. English Deism tried it and gave birth, through Voltaire and others, to French infidelity and German skepticism; Scotch Presbyterian moderation tried it, and was roused from fatal coma by Cook's eloquence and modern missions. Wherever the two have come into comparison, it has been found that the force and vitality of the peoples and the churches declined as ethics supplanted religion, and the moral life was substituted for the religious.

"The religious life alone has creative power. The moral can never create the religious, while the religious will always create the moral.

"\* \* \* \* If moralism be destitute of fanaticism, it is also destitute of enthusiasm; and the reasons are obvious. \* \* \* \* What so narrow as mere ethics set against religion? What so liberal as that which admits the supernatural? In the religious life there is the glory of the unseen. \* \*

"But contrast the merely moral life,—all that concerns the future, its openings and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellowmen. How much the man must miss; what a calamity if all men would thus deny the uppermost realm of being. The candle cannot be understood until it burns, nor can man until his being is tipped with the deathless flame. \* \* \* The whole world is one thing if men are immortal, and another if they are not.

"\* \* \* Without the religious life as allied to the supernatural, I do not believe any severe morality can be maintained among men. \* \* \* \*

"The religious life therefore stands out as the strongest force for the duties of life, and when man's whole nature is considered, it is found that the moral is most distinctly related to the intellectual and volitional activities and is deficient on the emotional side. But just here the religious life is full and powerful. \* \* \* \*

"\* \* \* \* In the emotions and affections are the springs of action. \* \* \* We are glad that it is confessed that men want something more interesting than evolutionary ethics."

President Scovell uttered the foregoing more than two decades ago; were he to speak today he could say that the world has tried ethics and finds itself plunged into a stream of human blood. The nations of the earth are at war on an ethical basis, each one today justifying itself on ethical grounds. Of ethics, without religion, is not the finger of time writing on the wall, "Mene, Mene, Tekel, Upharsin"? Turning from the merely historical and theological to the chiefly scientific and philosophical sources of the evidence of the inadequacy of ethics, we have the testimony of Tolstoi,



the great Russian reformer and philosopher, saying, "I began to understand that in the answers given by faith were to be found the deepest sources of human wisdom, that I have no reasonable right to reject them, and that they alone solved the problem of life."

The great English scientist, Sir Oliver Lodge, said in an address on "Continuity":

"The methods of science are not the only way, though they are our way, of being piloted to truth.

"Many scientific men still feel in pugnacious mood towards Theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a deplorable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We cannot really and seriously suppose that truth began to arrive on this planet a few centuries ago. The pre-scientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was often profound.

"Through the best part of two centuries there has been a revolt from religion led by Voltaire and other great writers of that age; but let us see to it that the revolt ceases when it has gone far enough. Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures.

"Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity."

Then we have the testimony of the late William James, of Harvard University, of whom it has been said, "He is America's greatest philosopher":

"For when all is said and done, we are in the end absolutely dependent on the universe; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our only permanent positions of repose. Now in those states of mind which fall short of religion, the surrender is submitted to as an imposition of necessity, and the sacrifice is undergone at the very best without complaint. In the religious life, on the contrary, surrender and sacrifice are positively espoused; even unnecessary givings-up are added in order that the happiness may increase. *Religion thus makes easy and felicitous what in any case is necessary*; and if it be the only agency that can accomplish this result, its vital importance as a human faculty stands vindicated beyond dispute. It becomes an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfil."

Ethics, evolved ethics, human ethics, are inadequate.

Problems:

1. According to President Scovell, what has been the universal result of ethics supplanting religion?
2. Why is it impossible for the moral to create the religious thought it may prepare for it?
3. Wherein does faith in the supernatural broaden the mental view, and wherein does a disbelief in religion narrow it?
4. Show how the world is one thing if men are immortal, and another if they are merely mortal.
5. What are the chief arguments for and against maintaining severe morality without religion?
6. Discuss this statement: The emotions and affections are the springs of action.

7. Wherein is socially evolved ethics comparable to the character of Belshazzar?

8. Quote Tolstoi on the inadequacy of anything else than religion for the solving of the problem of life.

9. What does Sir Oliver Lodge mean by the pre-scientific insight of the genius of poets, prophets and saints?

10. What sort of narrow-mindedness does he warn his fellow scientists against?

11. What does he mean by saying, "Genuine religion has its roots deep down in the hearts of humanity and the reality of things"?

12. Correlate problem eleven, lesson 3, with problem one, lesson 2.

13. What does Dr. James mean by those states of mind which fall short of religion?

14. Explain and illustrate the meaning of the first and second sentences of Dr. James' testimony concerning religion.

15. How are necessary sacrifices and surrenders made easy and felicitous through religion? Give example.

16. If Dr. James' conclusion concerning religion being an essential of our life, performing a function of our nature, which no other portion of our nature can so successfully fulfil, is correct, then what would you say of the inadequacy of ethics?

17. What is the meaning of the last part of the first paragraph of President Scovell's paper?

18. What is meant by "The regal confidence of religion"?

19. What reasons are there for believing that the human family longs for religion more than it longs for silver and gold.

20. Had Cain depended upon the word of God, rather than his own ethics, his own ideas of right and wrong, what then?

21. What is a conscience of convenience?

22. What was the "rule of reason" in the French revolution and why did it utterly fail?

23. What is Deism?

24. Who was Voltaire?

## Outlines for the Sub-Junior Class Y. M. M. I. A. Designed for Teachers

### Lesson Nine

Text: Chapter XIV, in *Men Who Made Good*.

Subject: "The Emancipator of the Farmer"—Cyrus W. McCormick.

Notes, Suggestions and Problems:

What is an emancipator?

In what sense did the primitive farmer need emancipation?

Tell the story of McCormick's work on the harvester.

Describe the workings of a harvesting machine.

Compare a farm of a hundred years ago with a modern, up-to-date one.

Problem for discussion: Are labor-saving machines a blessing?

### Lesson Ten

Text: Chapter XXI, in *Men Who Made Good*.

Subject: "The Achievements of Elisha Kent Kane."

Notes, Comments and Problems: Among the most important lessons to be learned from the life story of Elisha Kent Kane is that being an invalid does not necessarily unfit one for an active, useful life. He resolved to make the world forget that he was a sick man. How did he do it?

What is meant by "dying in the harness"?

Is it a good thing "to die in the harness"? Discuss.

3. Call attention to the three rules laid down by Dr. Kane which his men should observe on his Arctic expedition.

Lesson Eleven

Text: Chapter XVII, in *Men Who Made Good*.

Subject: "The Story of a Galley-slave"—Antonio Arrighi.  
Notes, Suggestions and Problems: Prepare for the story by explaining who Garibaldi was and what he did for Italy. Then the story may be told along the following lines:

The galley-slave, define; the treadmill, describe; the "night of hell;" the escape and the rescue by the dog; his landing in New York; his work; his conversion; his schooling; his becoming a preacher.

"As he preaches, he sometimes tells the story of the wonderful way in which God has led him, and he declares that it is well worth while to have suffered these things, for they opened the way to his becoming a Christian and entering on his life-work" (page 204).

Encourage the boys to tell of some experiences in the lives of men whom they know, which point to the Lord's watchcare over them.

Church Merit Certificates

In the fall of 1916, there were 756 young men between 12 and 20 years of age who made application for the Church merit certificate. The following letter has been sent recently to each of them:

Dear Brother:

We received from you an application for the Church Merit Certificate dated \_\_\_\_\_ in which you promised to fulfil the following requirements:

1. Make a complete reading of the Book of Mormon.
3. Attendance at 75% or more of the regular Y. M. M. I. A. meetings.
4. Attendance at 75% or more of the regular Priesthood Quorum meetings.
5. Abstinence from the use of tobacco in any form.
6. Abstinence from the use of liquor in any form.
7. A complete reading of the New Testament.

I promise to comply with these requirements for a period of at least one year from the date of this application.

We trust that you have adhered to and will continue to adhere to your promise until you have fully accomplished the requirements at the expiration of one year from date of your application. You will then please fill out the blank below and return this letter and blank to Moroni Snow, General Secreary, 21 Bishops Building, Salt Lake City, Utah, and the certificate will be forwarded in due time:

Statement

To the General Board Y. M. M. I. A.:

According to my promise as above specified, I have adherer to and accomplished all the requirements for the Church Merit Certificate and am now entitled to the same.

.....	Approved.	.....	Approved.
.....	Father	.....	Applicant
.....	Pres. Y. M. M. I. A.	.....	Ward
.....	Bishop	.....	Stake
.....		.....	Postoffice

On receipt of the replies certificates will be sent. We trust many young men will enter for this honor, this season. Application blanks are free upon request. (See *Hand-Book*, p. 19.)



## PASSING EVENTS

*Wheat prices* have been fixed by the government at \$2.20 a bushel at Chicago, for number one northern spring wheat.

*Canada passed a draft bill* on August 8, by which it is expected that one hundred thousand additional soldiers will be drafted.

*The American Red Cross* has been put on a military basis. This arrangement will exclude undesirable persons from the theatre of war.

*The American transport liner Minnehaha* was sunk on her way home from England, Sept. 7 off the Irish coast. Of her crew of 140, 50 were lost,

*Queen Eleanor of Bulgaria* died in Sofia September 12. She was born in 1860, and later married Prince Ferdinand of Bulgaria who ascended the throne in 1908.

*War expenditures* in the United States during August, including loans to the Allies, increased until they were more than \$24,000,000, every day, or a million dollars an hour.

*A constitutional amendment* for nation-wide prohibition passed the Senate of the United States on August 1. The House leaders agreed to defer consideration of this amendment until the December session.

*The mission from Japan*, headed by Viscount Ishii, arrived in the United States August 13 to discuss the closer cooperation of the two countries in war activities. Involved in the issues are ship construction, and the increasing of the ship tonnage in the Atlantic and Pacific by the Japanese.

*The new national army* of 687,000 men began mobilizing September 5, when a first contingent left, to be followed by others Sept. 19, and 30. The remainder will be called in October sometime, and the national army will be trained at sixteen cantonments. The first Utah contingent left for Camp Lewis, American Lake, Wash., on Sept. 5, and the second two weeks later.

*All exports to neutral countries* were placed under strict government control on August 27 when President Wilson issued a proclamation which became effective on August 30. This is done to the end that Germany shall get no supplies from this country, either directly or indirectly that will aid it in waging war. Later, gold shipments were included.

*China*, having declared war against Germany, is equipping her army with modern air fighting machines, and her army is rapidly nearing the modern stage. The troops are being equipped with modern war implements, and the organization of the army is going on in a modern way assisted by French officers, and others of the Entente Allies.

*The national army recruits* of Utah and also throughout the whole country were made the participants at various times and places in banquets and farewell parties throughout the country. On Labor Day the Tooele contingent, composed of 114 men in all departments of the government service, were given a banquet in Tooele, with appropriate patriotic services, and in Salt Lake on Sept. 18, the boys were feted.

*Shipbuilding in the United States* is going on with great energy. On



the 24th of August contracts were ready to let for 1,272 ships, aggregating nearly 8,000,000 tons, a large part of which will be completed during the present fiscal year. This is in addition to the two million tons of shipping now building in American yards and taken over by the emergency corporation.

*The Utah-Idaho Sugar Company* will divide its profits with the farmers, for the season of 1918. The first contract for raising beets that year will be made on the basis of seven dollars per ton, and then, after certain deductions, it is figured that the division of profits with the farmer will amount to about \$1.87 per ton leaving the farmer \$8.87 per ton for his beets for the year 1918.

*War prisoners* captured by the Entente Allies from April 9 to August 22, on all fronts, numbered 167,780, of that total 89,878 were German soldiers, captured in about equal numbers by the British and French. The others were Austrians, captured by the Italians and Russians. Since the beginning of the war the British alone, in all the theatres of the war, have captured 131,776 prisoners and have lost 43,000.

*Three leading Utah boys* recently received commissions at the training camp at the Presidio. They were: Lieut. Vaughn M. Cannon, 23 years of age, son of Mr. and Mrs. George M. Cannon; Major Mark Y. Croxall, 40 years of age, and Lieut. Moses F. Cowley, 24 years of age, a son of Mr. and Mrs. M. F. Cowley. All three are well educated, and each of them has filled a mission, the first to England, the second to the Southern States, and the third, a four years' mission in the Hawaiian Islands.

*The West Point class members of 1918* were graduated from West Point August 30. Secretary of War, Newton D. Baker, distributed the diplomas to 152 men of that class. The officials of the military academy hastened the graduation by a course of intensive instruction and training. The war, and the consequent need of as many officers for the army as can be secured, impelled the officials to this action, hence the graduation a year ahead of time. After a short furlough they will be assigned to duty with the army as second lieutenants.

*When Mr. Herbert C. Hoover was made administrator* under the provisions of the new food control bill on August 10, he immediately gave notice that he should proceed at once against food speculators and those guilty of profiteering. He made a special point on the fixing of the price of wheat of the 1917 harvest, and named Pres. Garfield, William's College, as chairman of a commission to determine the price, which was later set at \$2.20 per bushel. Other products will receive attention later. Sugar came under that regulation Sept. 15.

*The Call to Service* is the title of the latest Utah Agricultural College illustrated booklet which deals on the value of practical education today, and particularly on the subject of college education during war time, and the service that our agricultural college is prepared to give to young men who desire to take advantage of the opportunities offered in this splendid institution to prepare themselves to render the most effective service in the times of need that will follow the declaration of peace.

*The first American officer* to give his life in the war was First Lieutenant Fitzsimmons, of Kansas City, who was killed when a German airman bombed an American hospital in France on Thursday, September 6. The war department on September 10 reported the first casualties sustained by combatant forces of the United States at the French front. The report said that

Sergeant M. G. Calderwood and Private W. F. Brannigan of Company F, 110th Railway engineers were badly wounded by a bursting shell.

*The weather for August*, according to the local United States weather bureau, Salt Lake City, shows that there were eighteen clear days, thirteen partly cloudy, and that there were three days only with one-hundredth of an inch or more of precipitation. Of the phenomena there were auroras on the 8th and 9th. Hail on the 9th, and thunder storms on the 9th and 26th. The total precipitation for the month was .71 of an inch. The highest temperature was 92 degrees on the 9th, and the lowest 57 degrees on the 28th.

*Dr. Richard von Kuehlmann*, former ambassador to Turkey, succeeded Dr. Zimmerman as imperial secretary for foreign affairs on August 6 when numerous other changes in the Imperial and Prussian ministries were made. The significance of that appointment lies in the fact that Dr. Zimmerman has been a vigorous opponent of ruthless submarine warfare. Addressing the Reichstag on August 23, he said in his maiden speech: "A policy based on might and not on right is doomed to failure from the beginning."

*Donald B. McMillan*, the explorer who has been absent in the arctic regions for four years, returned late in August to the United States. Many times during his long stay in the arctic circles he was reported lost in the snow and ice of the far north, and three relief parties had been sent for him. His search for "Crocker Land" proved that the much discussed new continent was not there, and was nothing but a mirage. He made extensive surveys and did much scientific work in the interior of Greenland and north of Ellesmere Land.

*That France is failing in man power* has been generally advertised in notices of the war. A declaration by Monsieur Andre Tardieu, in Washington, who is the high commissioner of the French republic, denies that France is failing in man power. He says that it has three million soldiers in the fighting zone, its greatest strength since the war began; this is exclusive of men in the colonies, or in training elsewhere; where it had only 300 heavy guns when the war opened, it has today six thousand with ample ammunition, in addition to 800 that it has given to its allies.

*President Woodrow Wilson* made reply to the peace plan of Pope Benedict on August 29. His reply pointed out that a return to virtually the conditions before the war would not mean an enduring peace. Further, that the object of the war is to deliver the world from the menace of a cruel and perfidious military autocracy, and that the United States, although the victim of intolerable wrong, seeks no material advantages. Peace must rest on the will and purpose of the people of Germany rather than on the unreliable word of its present government.

*Germany took Riga*, a leading Baltic sea port of Russia at the mouth of the Dvina early in September, following the great headway that they made against the Russians in August. The Russian soldiers frequently retired precipitately in many places without any effort at all in defending their country. However, in places strong efforts were made to counteract the attacks of the Germans, but which appeared to fail. The taking of Riga is said not to be an indication that Petrograd will fall into the hands of the Germans. While it endangers the capital, it is said to have little significance in military value.

*Secretary Lansing*, on September 8, made known from Washington how the Swedish legation in Argentina acted as a secret means of communication

between the German charge d'affaires in Buenos Aires and the Berlin foreign office, transmitting information of the sailing of Argentine ships and directions for their destruction by submarine. Official despatches of Count Luxburg, the German charge d'affaires at Buenos Aires, were printed. Up to the time of this writing no satisfactory answer officially has been made by Sweden to the perfidy of their officials. Argentina has handed the German charge his passports, and on the 12th there were serious anti-German riots, with fire and destruction of German property in Buenos Aires.

*Paul M. Sorenson*, whose parents live in Spanish Fork, Utah, enlisted in the United States Navy, April 16, 1917, just before he was 16 years of age, by special permission. He has been promoted to a responsible position, and on August 10, 1917, wrote his parents a letter from which the following extract is taken:



"Who is braver than the Red Cross nurses who have left comfortable homes to go to the front and care for the needy? Who is braver than the mothers who have given their sons and husbands to their country? There are no greater heroes on earth than the mothers, and among them none is more worthy than mine who taught me at her knees to love and obey God. It is her teachings that have saved me so far from temptation, from which so far I have come out victorious, thank God. Now that our nation has been plunged into war, it is the duty of every man, both to himself, his God, country, and parents, to keep himself 'physically strong, and morally straight.' It is going to be that more than anything else which will help us to win. We are told that five hundred clean young men in a battle are worth ten thousand reeking with disease."

"*Wheat, wheat, wheat*, and yet more wheat," is the slogan that should be adopted for the harvest of 1918," declares the Utah State Agricultural College. The country has been called on to produce more wheat than it has ever before produced; for our Allies in battle need bread in order to carry on the war most effectively. The country's reserve of wheat has gradually been decreased by the increased demand made on it from Europe, and if we supply their needs we must increase our production. This can be done by better methods in the land that has ordinarily raised wheat, and by adding new areas that have not previously raised crops. Utah is primarily a fall wheat area, and if the 1918 crop is to be increased to meet the request of the government for increased production, work will have to be done at once. "We do not advocate planting land this fall that has not been well prepared," say the College experts, "but we believe that farmers should make arrangements to raise as much wheat as their conditions will justify. A little extra work in getting the land in good condition will pay much more with the present high price of wheat than it has ever paid before."

*Great activity on the Austro-Italian front* was experienced during the latter part of August, at which time simultaneous attacks by the Entente Allies were made on the western front in France and Belgium which generally were favorable to the Allies. During this time attacks were made on the Russian front by the Germans, who later captured the city of Riga, an important port and naval base on the Baltic sea. The Teutonic forces in August pushed their way into northern Moldavia and captured there, many prisoners. The Canadian troops continued during August to slowly force the Germans out of the district of Lens which is the coal center north of Arras, in France.



*Italian forces* have been winning in the Carso and along the Isonzo, and the Italian army has been steadily driving back the Austrians from one mountain peak to another, slowly battling their way to victory. Filled with joy at the glorious prospects of victory over their foe of centuries, well may the Italian nation be glad, for the fighting men of Italy have covered themselves with glory in their battles above the clouds. General Cadorna is conducting a successful drive against Trieste, and a combined Anglo-Italian naval force is operating in the Adriatic and the Gulf of Trieste where Austria's navy was in great danger of destruction.

*The arrival of a contingent of American troops in London, August 15,* gave the English an opportunity to express their enthusiasm over America's entry into the war. The American troops marched through the streets and avenues of London, passing before the King at Buckingham Palace. All



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along the route they were welcomed by cheering thousands, while the Stars and Stripes flew from almost every flag pole. In the Parliament Buildings which they passed American liberty had long since found a defender in Lord Chatham who eloquently upheld the American cause during the revolution. On the 15th of September a German general offered 400 marks for the first American soldier, dead or alive.

*At Houston, Texas, on the 25th of August,* negro troops of the 24th U. S. Infantry engaged in a race riot. The troops were later recalled, and the riot is proof that the quartering of negro troops where there is any considerable colored population, especially in the South, is a mistake. Captain J. W. Mattes, Battery A, Second Illinois Artillery of Chicago, was killed while trying to remonstrate with the negro soldiers who were firing on the civilians and the soldiers. While doing so he was scalped, his body was mutilated, and his right arm was cut off and chopped with bayonets. During the riot twelve white men, civilians, police officers, and National



Guardsmen, were killed and a score of persons, men, women and children were wounded. The negroes had been quartered at Houston to act as guards during the construction of a camp.

*New Minister from Switzerland, Jean Adolph Sulzer.* The new Swiss Minister to the United States, and the Swiss Mission arrived in United States in August, at an Atlantic port. He comes here to succeed Dr. Paul Ritter.

With Dr. Sulzer and his family, came the Swiss Mission to the United States of which he is the head. Among its members are John Syz, National Counselor of Switzerland, Lt. Col. Staempfli of the Swiss Army, and Prof. William Rappard.



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The photograph taken on their arrival shows from left to right: Lt. Col. W. Staempfli, John Syz, Andrew Marcuard, Professor William E. Rappard and John, George and Frederick, the young sons of the new Swiss minister.

*Colonel M. M. Kaighn*, a well known Salt Lake citizen, and formerly department commander of the G. A. R., and Lieutenant-Colonel on the staff of General U. S. Grant, died at his home in Salt Lake City, Utah, on August 21, 1917. He was born in Blockwood, New Jersey, March 30, 1843, graduated from George Washington University, District of Columbia, and was a private in the 149th Pennsylvania infantry. He was wounded under McClellan, and later was detached for work in the diplomatic and secret service under the state department at Washington. Being a law clerk in the Department of the Interior, he was assigned to the United States land office in Utah, in 1874. Afterwards he became general counsel for the Union Pacific Railroad, and was appointed receiver of the United States land office after leaving the railroad, by President Roosevelt.

*National farm tractor demonstration at Fremont, Nebraska*, showed how to increase food production. The demonstration brought home to the thousands of people who attended it the great assistance those machines can render in farming. They will be of vital importance in speeding up the production of foodstuffs now that the burden of helping feed our Allies rests on the farmers of America, besides that of feeding our own people at home and our soldiers fighting abroad. The tractors at this show did everything



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that horses can do on a farm, and they did it better, and faster. One tractor pulled three plows with ease, another performed the feat of discing and sowing the seed at the same operation. Still another driven with lines like a horse drew a binder. The one shown in this photograph is pulling the disc and harrowing the ground at the same operation. America has got to increase her production of food to insure victory. The use of machines like this tractor is an important means to that end.

*Judge Charles C. Goodwin*, editor of *Goodwin's Weekly* and formerly editor of the *Salt Lake Tribune*, died in Salt Lake City, September 1, 1917. Mr. Goodwin was born in Riga, Monroe county, New York, April 4, 1832, and spent his boyhood in Genesee valley, near Rochester. In 1852 he left for California where he went into the lumber business in Marysville. He also taught school and studied law, and was admitted to practice, in 1859. In 1860 he crossed the Sierras to Nevada where he became interested in a quartz mill. After the admission of Nevada as a state he became judge of the second district court, at Washoe, near Virginia City. In 1869 he became interested in journalism and then mining, and in 1874 became the editor of the *Virginia Enterprise*. He came to Utah in 1880, and became associate editor of the *Salt Lake Tribune*, with which paper he was connected from that time until 1901. He was a member of the Utah Constitutional Conven-

tion of 1895. After leaving the *Tribune*, in 1902, he established *Goodwin's Weekly* of which he was the editor until his death. He was an eloquent writer, caustic and able; no newspaper writer in Utah has ever had greater command of language, nor written with greater fluency. His early antagonism for the "Mormons" was modified into peaceful toleration and in many instances to admiration long before his death.

*The Japanese Mission.* In sending a mission to this country Japan is evidently reversing her former policy in the matter of aid rendered in the cause of the Allies upon European soil. After Japan had succeeded in wresting the province of Shantung from Germany and had driven the German ships from the sea, she rested upon her laurels and was satisfied to remain in a position in which she had found herself after she had gained such a valuable possession of the German empire. However, since then new conditions have arisen. Perhaps the most important of all is the entrance of the United States into the war. This country at the outset announced its mission in declaring that it did not seek any material advantage, that it was not fighting Germany with the expectation of any indemnity, that it was purely a war for the preservation of democracy and the rights of the people of the world. Before this, it was barely understood that Japan was willing to fight in Europe provided she was given a second consideration; that England might give her certain possessions which she held in Asiatic countries in compensation for her services in Europe. But apparently no offer came either from Great Britain, or France. The question then was held in abeyance. Japan did not enter the war, but later on China became one of the allied nations, offering active assistance, and placing herself at the demand of the Allies so far as her resources went. Then again, Russia has had a revolution, her position on the eastern front is weakened; she needs assistance. It may be said that she has soldiers enough, but it must be remembered that the fighting line from Riga in the north to the Danube in the south is a long one, reaching nearly a thousand miles; that there is opportunity for enormous fighting along this front; that the Japanese might give encouragement to the Russians, might inspire them to renewed vigor, might fight in certain sections where they have the peculiar adaptability for the kind of war they would be required to carry on. On the other hand, Russians may not care to have a foreign army within her domains. Certain imaginary dangers could easily be foreseen from such an event. We are, therefore, under these circumstances, naturally at sea as to what Japan will do. Will she fight? Will she take her army of something like 3,000,000 men into active operation? It would indeed be a most humane thing if every available army in the world were put onto the German front, either on the east or the west, until Germany is broken down and made to capitulate. Heretofore the trenches between the contending powers have been too nearly equal. Something must be done to make the conflict more decisive, more certain to leave Germany absolutely free from every doubt as to what will happen to her. Then, too, Germany may be given to know that every day that she unnecessarily prolongs the war, an additional burden will be cast upon her. She may be told frankly that she must surrender, and surrender unconditionally, if she hopes for peace with any consideration whatever from the allied countries. The world, therefore, is watching the Japanese mission to the United States with unmeasured concern. What will be done? Are the Japanese coming to ask for cooperation in the manufacture of munitions of war, or aid in doubling railroad facilities between Manchuria and the Russian front? These are indeed interesting times. They are full of speculation, and the world is deeply interested in what will be done during the coming year to overwhelm the forces of the Central Powers and compel them to surrender.

—Joseph M. Tanner.





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